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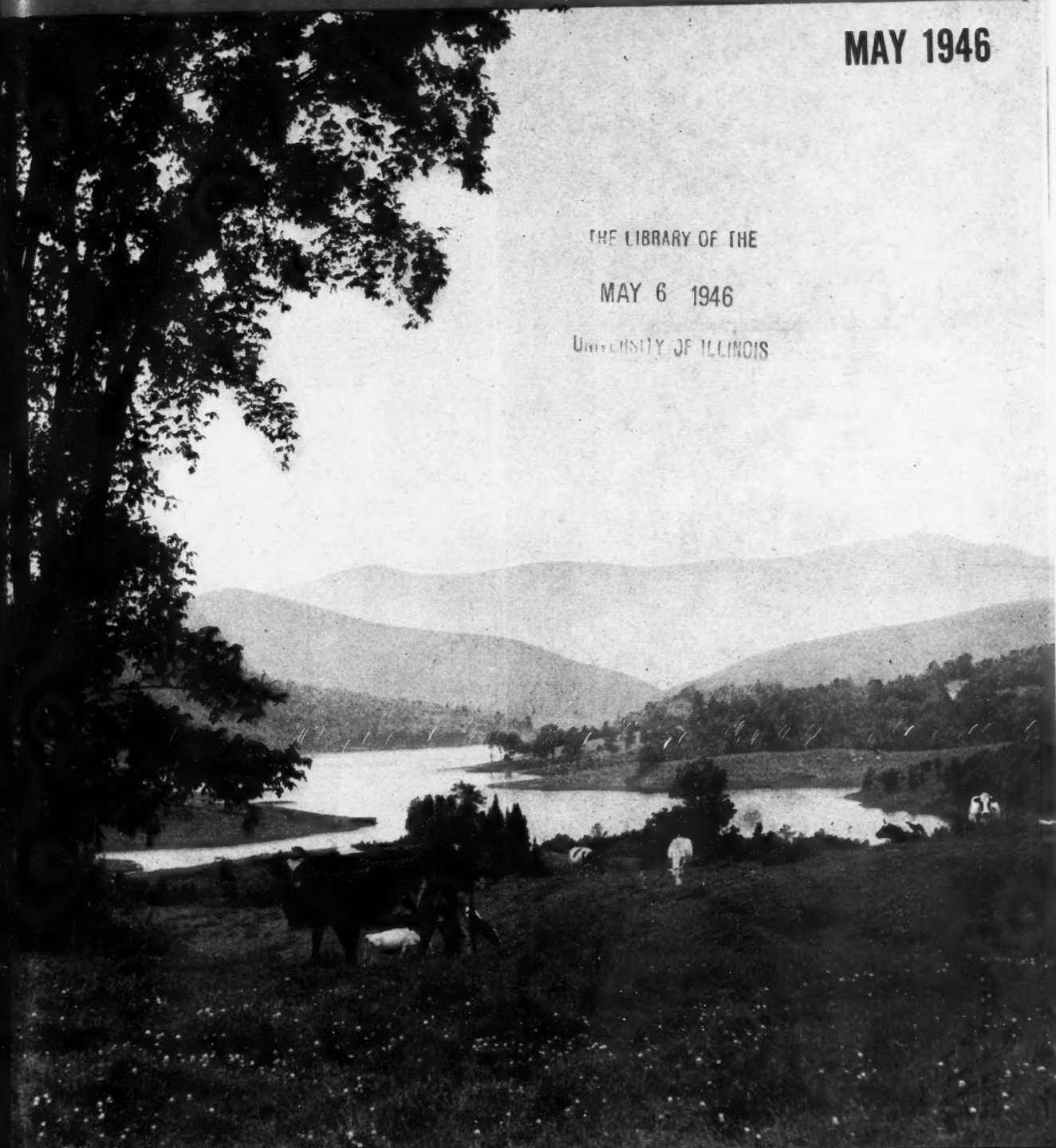
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Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelistic and evangelical; contending for the faith delivered once for all to the saints.

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Vol. XLVI

MAY, 1946

No. 9

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Published at Mount Morris, Ill., by The Moody Bible Institute of Chicago
Address all correspondence to MOODY MONTHLY, 153 Institute Place, Chicago 10, Ill.
Copyright, 1946 by The Moody Bible Institute of Chicago
Printed in U.S.A.

Entered as second-class matter January 9, 1919, at the post office at Mount Morris, Illinois, under act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 18, 1918.

May, 1946

Summer
Highlight

OF MOODY BIBLE INSTITUTE

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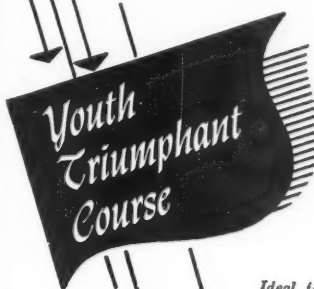
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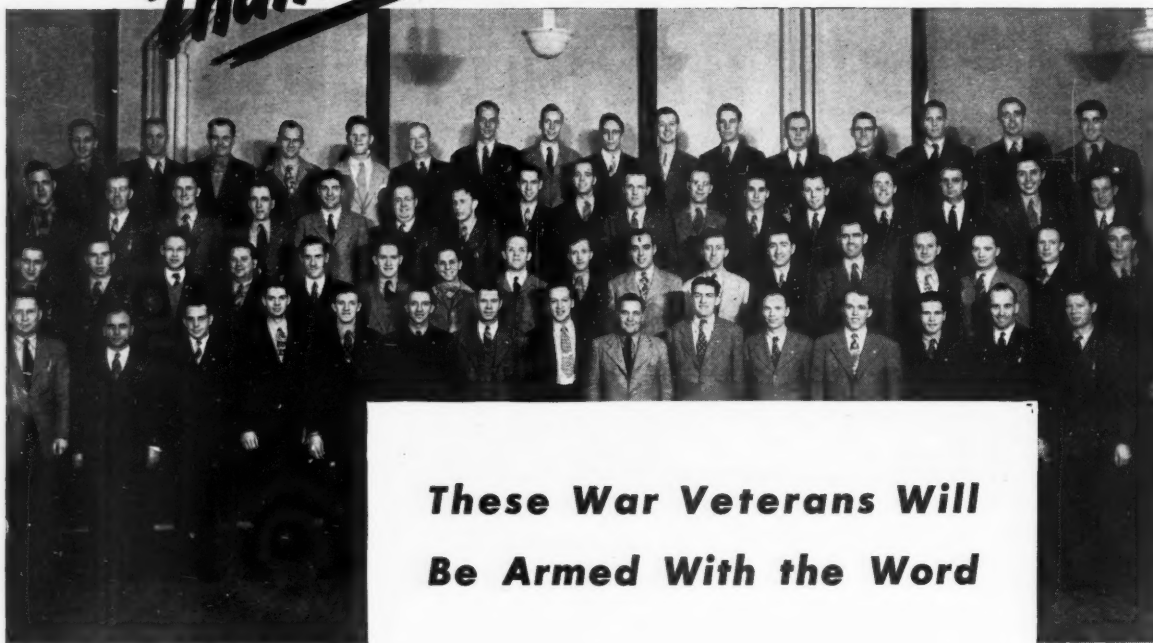
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These War Veterans Will Be Armed With the Word

Sixty-five of them lined up for this picture at the beginning of the Institute's winter term . . . the total number enrolled is eighty-seven.

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Editorials

WILL H. HOUGHTON

Make Much of Christ

There is an exhortation for our own hearts in the title of this editorial, "Make Much of Christ." Paul in the Philippian epistle (2:9) tells us, "God hath highly exalted him." We can afford to follow the divine example in this matter, or at least make the effort.

We see from this statement the entire importance of the Lord Jesus. We cannot get any idea of values from the persons and things exalted by men.

As we write this the trial of the German war criminals continues. They were followers of Hitler. They believed in him, exalted him, staked all their future on him. And where are they now?

Where are those who identified their fortunes and their lives with Mussolini and with Quisling?

We cannot tell what is important by the way men accept or reject. It is of daily observation that men follow trifles and spend their years as children building sand castles on the seashore.

But when God gives us to know the person He exalts, how fortunate we are! He knows all things. He has a right sense of values. He knows the long future.

Ah, my soul, be wise! Exalt Christ. Identify your affairs with Him. Seek His glory in all that you do. Thy road may not be smooth, but it will be straight, and there will be conquest as you go and Christ as the goal.

The "Pursuit" of Happiness

There is a document for which Americans have high regard, which guarantees us the right to "life, liberty and the pursuit of happiness."

Have you noticed that the government doesn't guarantee your right to happiness, but only to its pursuit? It is not in the province of government to make men happy. It can make them safe and free. It can offer them security and some kinds of comfort.

But happiness is another matter—an inner matter. It has to do with peace of mind, and the great unsettler is sin.

Jesus made an offer which condenses itself into "that your joy might be full." This is happiness of the best and most enduring quality. It is based on a right

relationship to God through His Son Jesus Christ. And it means the forgiveness of sins—the assurance of eternal life begun here.

A government may provide the right to the pursuit of happiness, but only God can provide happiness.

Vanity

What a tragedy it is to see men living so intently and intensely for this world! They seem convinced it is permanent, and live as if they had at least a ninety-nine-year lease.

One of the old Puritan preachers said it something like this: "Earth, earth is what worldly men never think they have enough of, until death comes and stops their mouths with a shovelful."

How different the attitude expressed by the Old Testament writer: "Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun" (Eccles. 2:11). No wonder he is called the wise man! Any man is wise who has such a sense of values that he knows "the things which are seen are temporal, but the things which are not seen are eternal."

It is interesting to see the separate conclusions arrived at by Solomon and the queen of Sheba, according to the story (I Kings 10). She was much impressed with "the house he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers." The spectacle impressed her so that she exclaimed, "The half was not told me." And all the time, Solomon was saying in his heart, "Vanity of vanities, all is vanity."

We wonder why anyone would consent to give this present world too much attention. Society never held as many threats as today. Things eternal, or better still, the One who is eternal, should have our attention, and His interests should fill our time.

And some day in the presence of the "greater than Solomon," we shall exclaim in grand satisfaction, "The half was not told me."

With the Lord

A correspondent suggests a brief word on the subject of the present place of our Christian dead. He says, "Contradictory statements are so often made at funeral services, as well as from the pulpit, such as, 'At the sound of the trumpet, Brother X will rise from the grave,' and in almost the next breath, 'Absent from the body, present with the Lord.'"

It seems to us that the Scripture is very clear on this matter. When a believer dies His spirit goes at once into the Lord's presence. The body, which is only the tenement of clay he occupied, goes into the grave.

Perhaps some of our difficulty arises from using personal pronouns in speaking of that body in the grave. Being a deserted house, it would be more exact to say "it."

But at the time of our Lord's return the spirit will be joined to the body and the body will be raised in resurrection glory. In this sense, "Brother X will rise from the grave."

Briefs from the Editor

The believer in revelation may at times say, "I am of all men most miserable," but the one who ignores revelation can say, "I am of all men most foolish." And the one who substitutes his own religion for revelation could add, "I am of all men most ridiculous."

Men are badly conceited. It was an appeal to the exaltation of the ego which won man for Satan in the first place. "Ye shall be as gods," if ye do this, was Satan's offer. Humanity seems conceited enough to believe Satan kept his promise.

A man may love himself, but he cannot venerate himself. Veneration has in mind commendable qualities of position or possession. And everyone knows himself too well to venerate himself.

The Church, in following leaders who have tried to modernize her message, is like a navigator steering by shooting stars.

The old-time Christian used to sing, "Marching as to war." If the modern Christian told the truth he would have to change "marching" to limping. And it is not the limp of the warrior returning from battle. It is the limp of tight shoes from walking the Broadways and Rialtos of the world.

Did angels ever see a sorer spectacle than this present generation of powerless Christians trying to make themselves comfortable in a world of despairing men? Once Christians were warriors. Now they are tourists. At times they were crusaders. Now they are country gentlemen.

Darrow's Spirit

There is something pathetic about the scene described in the *Chicago Tribune* the other day. Under the heading, "A Friend Pages Darrow Spirit Eighth Time in Vain," it says:

"On the bridge over the Jackson Park lagoon, from which the ashes of Clarence

Darrow were scattered in 1938, C— D— N—, Detroit businessman and close friend of the late lawyer, made his eighth attempt yesterday to communicate with Darrow's spirit. Nothing happened, except that a dog came up, sniffed around, and backed away.

"In accordance with an agreement made before Darrow's death, N— has made similar attempts each year since 1938. After reciting the Lord's Prayer, he says: 'Clarence Darrow, I am here in fulfillment of our pact. If you can manifest yourself, do it now.'

"N— said he will try again next year."

We say there is something pathetic about it, but it's more than that; it's tragic.

Life and death are not such things that God allows man to play with them, to appear and disappear, to materialize or give "messages." Intercourse with spirits is mostly, not entirely, quackery. But in the Scripture it is always forbidden.

It is not for living men to try to have traffic with the dead. It is for men while living to make sure of eternity through faith in the Christ who has conquered death.

Consistency

It was Emerson who said, "A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines."

Emerson must give much comfort to many inconsistent Liberals who hop around from position to position. Some of them remind us of the blackboard sign advertising food, outside a cheap restaurant on a back street in Atlantic City, when it offered "Clam Flitters." We could in imagination see the clams flitting from twig to twig.

However, Emerson qualified his encouragement of the philosophers who flit and the educators who steer by shooting stars. He said, "A foolish consistency."

In a recent issue, we quoted the chancellor of the University of Chicago as closing his current report, "The State of the University," with the amazing statement, "Education may not save us, but it is the only hope we have."

Later we discovered we had copied a quotation from the same gentleman in his report of two years before. Both documents are named, "The State of the University." The one already quoted is dated September 25, 1945; the other is dated November 1, 1943. And here is the nugget of gold, or shall we say, uranium.

"We have been accustomed in this country to look to education for terrestrial salvation. Neither the motives of students and their parents, nor the background of teachers entitles us to the hope we have cherished."

Remember, the same gentleman wrote both quotations two years apart!

No, the leopard cannot change his spots, but the chameleon can change his color. During war, everyone admits the failure of education, but when war is over, education is deified again.

And did you ever hear anyone ask what is wrong with our schools in America?

Call for the Cigarette Companies!

The daily papers (*Chicago Tribune* and others) carry an Associated Press dispatch from Atlantic City, which says:

"Dr. Charles Sheard, of the Mayo clinic in Rochester, Minn., told the convention of the Federation of American Societies for Experimental Biology today, that smoking two cigarettes interferes with night vision.

"The cigarettes cause a fifteen to twenty-minute delay in the time eyes require to adjust themselves to see well in dim light, he said."

Would the cigarette companies please add this information to their billboard and radio advertising.

Instant . . . Out of Season

It is too bad that soul-winning in altogether too many churches seems placed on the calendar for a certain period. Some churches hold an evangelistic campaign each fall. The rest of the year little attention is paid to the vital matter of bringing men to Christ. Many churches use the Easter season as an annual time of gathering in.

When the writer was a pastor in the South, he heard an old preacher facetiously refer to the country districts of a certain state where all evangelistic campaigns were held in August. If a neighbor in January cried out, "What must I do to be saved?" the reply might well be, "You'll have to wait for the big meeting in August."

Undoubtedly, the law of the harvest operates in this realm. In every church there is a time to sow and a time to reap. But soul-winning is the day-by-day privilege of the pastor and the church with all its members.

The season just ahead offers new opportunities—open-air meetings or the quiet placing of good tracts in the hands of people who have paused for a little time in a park, or on a beach, or in the hands of a farmer who snatches a few minutes' rest in the shade of a tree.

In view of the world's condition, Christians should be alert. If we have prayed about it before attempting soul-winning, the Holy Spirit is certain to use our efforts and there will be fruit.

It is probable that Ecclesiastes 11:6 was not written to directly point out this matter, but it has meaning here. Making application of it would seem to indicate a twenty-four-hour season—seed sowing daily instead of merely in the spring. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

And as a tonic of encouragement we might quote Psalm 126:6: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Private Judgment

It isn't for one Christian to use his conscience as a measuring stick for another Christian's life. Apart from doctrine, there should be some place for

the exercise of private judgment. But every one should make certain that it is neither inertia nor cantankerousness which has influenced the stand he has taken.

Writing on this subject, "Private Judgment," Bishop Ryle once said:

"If we would 'hold fast' that which is good, we must never tolerate or countenance any doctrine which is not the pure doctrine of Christ's gospel. There is a hatred which is downright charity; that is, the hatred of erroneous doctrine. There is an intolerance which is downright praiseworthy; that is, the intolerance of false teaching in the pulpit. Who would ever think of tolerating a little poison given to him day by day?"

"If men come among us who do not preach 'all the counsel of God,' who do not preach of Christ, and sin, and holiness, of ruin, and redemption, and regeneration, and do not preach of these things in a scriptural way, we ought to cease to hear them. We ought to act upon the injunction given by the Holy Ghost in the Old Testament: 'Cease, my son, to hear the instruction which causes to err from the words of knowledge' (Prov. 19:27). We ought to carry out the spirit shown by the apostle Paul, 'Though we, or an angel from heaven, preach any other doctrine unto you than that which we have preached, let him be accursed' (Gal. 1:8).

"If we can bear to hear Christ's truth mangled or adulterated, and can see no harm in listening to that which is another gospel, and can sit at ease while sham Christianity is poured into our ears, and can go home comfortably afterward and not burn with holy indignation—if this be the case, there is little chance of our ever doing much. If we are content to hear Jesus Christ not put in His rightful place, we are not men and women who are likely to do Christ much service, or fight a good fight on His side. He that is not zealous against error is not likely to be zealous for truth.

"If we would hold fast the truth, we must be ready to unite with all who hold the truth, and love the Lord Jesus Christ in sincerity. We must be ready to lay aside all minor questions as things of subordinate importance. Establishment or no establishment, liturgy or no liturgy, surplice or no surplice, bishops or presbyters—all these points of difference, however important they may be in their place and in their proportion—all ought to be regarded as subordinate questions.

"I ask no man to give up his private opinions. I wish no man to do violence to his conscience. All I say is, that these questions are wood, hay, and stubble when the very foundations of the faith are in danger. The Philistines are upon us. Can we make common cause against them, or can we not? This is the one point for our consideration. Surely it is not right to say that we expect to spend eternity with men in heaven, and yet cannot work for a few years with them in this world. It is nonsense to talk of alliance and union, if there is to be no co-operation. The presence of a common foe ought to sink minor differences. We must hold together if we mean to 'hold fast that which is good.'"

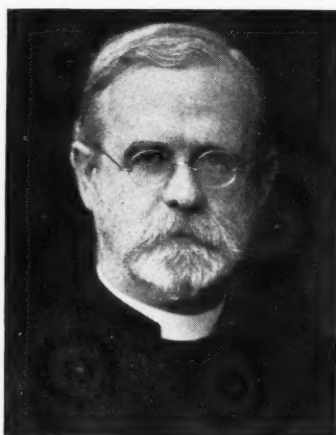
Moody Monthly

GRIFFITH THOMAS

On Preaching the Gospel in a Postwar World

• • •

Dr. Griffith Thomas was a distinguished clergyman of the Anglican Church. After serving as vicar of St. Paul's, Portman Square, London, he became principal of Wycliffe Hall, Oxford. Subsequently, he became professor of Old Testament Literature at Wycliffe College of the University of Toronto. Then followed a wide ministry as a preacher and conference speaker throughout the United States and Canada.



Compiled by His Daughter from an Address Delivered after the First World War

EYES ARE NOW on the future, and problems of reconversion are being discussed on every hand. "Nothing will be the same," it is said; "we are living in a new age."

The Christian preacher readily admits that there will be many changes, but he maintains that some things remain, and these are the things that matter. Human nature will be the same, human needs the same, and the gospel will be the same.

We hear much of the religion of the serviceman, but the chief consideration is the religion to be given him on his return to civilian life. We listen to impressions of the war by chaplains and other Christian workers, but a more vital question has to do with the effect of the war on these Christian workers themselves.

They say the returning soldier will demand great changes in the churches. But it is more likely that in many cases those religious before the war are still religious, and those irreligious before are not always changed for the better, except in a few exceptional and highly publicized instances.

The truth is that the message of the gospel does not need reconstruction, nor reconversion, but restatement. A fresh emphasis should be placed on essential points which were apt to be overlooked before the war. What

are these aspects of life which stand out

from the rest, illuminated so terribly by war and by present-day conditions in Europe and America?

THE FACT OF SIN.

One thing shown beyond all doubt by the war is that human life is not right, that there is such a thing as evil, and that it is indeed terrible in all its manifestations.

Sir Oliver Lodge once said that "the higher man of today is not worrying about his sins at all, still less about their punishment." This may have been true before the war, but it ought not to be so now in the light of the awful experiences through which we have just passed. The task of the preacher is greater than many thought.

There is no doubt that the Church as a whole has failed in its preaching on sin. The call today is to proclaim the reality and the awfulness of moral evil as "this abominable thing" that God hates, and also as that which is absolutely destructive to everything in true human life.

We must preach sin and repentance as never before, and in so doing let people see what sin is in the sight of God and man. If we had more of this sort of preaching there would be less of the essay type of sermon, less of the purely ideal and ethical in our message, and still less of the element of amusement in our church life.

It has been aptly said that on the day of Pentecost the Church was not in a supper room cooking, but in an upper room praying. It is also well to remember that the word "amuse" means literally "a-muse," that which does not think. The supreme message of the Church is to make men "muse" or think, in order that they may turn from their evil ways.

THE REALITY OF RIGHTEOUSNESS.

It sometimes seems, in view of the circumstances leading to war, that everything of truth and righteousness is overwhelmed in tyranny and injustice, cruelty and hatred. Yet notwithstanding this, and admitting to the full the awful results of unrighteousness, it is still true that righteousness is the foundation of this world and the moral law is a reality.

As Kipling once said, "The Ten Commandments will not budge."

It has been said of the German nation that it will go down in history as one which foresaw everything except what actually happened, and calculated everything except the cost to itself.

Is it chance that there has been such startling blindness, that our enemies have made so many inexplicable mistakes? No, it is not chance. There are forces outside our knowledge or control which are capable of changing a given situation in an instant of time. The dominant factor is the moral reality in the background. Whether the effect is brought about by material forces or by psychological elements, it is possible and necessary to distinguish between means and Source, between natural, human factors and the divine power that controls.

There have been numerous instances to prove the truth that at the foundation of the political is the moral, and that men cannot forever disregard the principles of righteousness. It is these reminders of the presence and power of God that are so impressive. They declare to every man with all his cleverness, and to every nation with all its power, "Thus far shalt thou go and no farther."

All this and much more that could be said constitute a magnificent opportunity for preachers and teachers to point the insistent moral of righteousness and justice being, after all, the dominant forces in the universe.

There is a story of a farmer who wrote to a newspaper that he had plowed his land on a Sunday, sown his seed on a Sunday, reaped his harvest on a Sunday, and done his threshing on a Sunday. When October came, he said, he found that he had better results than any of his neighbors who had not worked on Sunday. He asked the newspaper how this could be explained. The editor's note below the farmer's letter consisted of a single line: "God does not make up His accounts in October."

SALVATION THROUGH SACRIFICE.

A popular objection to the doctrine of the atonement is that it is impossible for one man to suffer for another. This doctrine has been described as a "monstrous dogma," "absurd and revolting." Much is said about the dignity of humanity, about each man representing himself. That the innocent should suffer for the guilty is regarded as quite impossible. "Sacrifice has always been the bugbear of religion."

It is probable that no theological term has aroused so much hostility as the word vicarious. Not only have Christian thinkers found its exposition difficult, but it has been the special aversion of the unbeliever. Missionaries say that no Christian doctrine excites more opposition.

Yet in time of war the idea of vicarious suffering always becomes familiar and obtains re-emphasis. This conception has always been recognized by thinkers as a law of life. The mere existence of army and police even in times of peace shows that we enjoy the quiet security of our homes because of what others are doing, but in war this fact becomes clearer than ever.

Professor Gilbert Murray of Oxford has written: "As for me personally, there is one thought that is always with me—the thought that other men are dying for me, better men, younger, with more hope in their lives, many of them men whom I have taught and loved. I seem to be familiar with the feeling that something innocent, something great, something that loved me, is dying, and is dying daily for me. That is the sort of community we now are—a community in which one man dies for his brother."

The same spirit is seen in the remark of a young soldier whose wound necessitated the amputation of an arm. When the operation was over and he was told that he had lost his arm, he smiled and said, "No, no, I gave it!" Here is testimony to what the French call "the solidarity of the race"—that men, though separate entities, can suffer for one another.

Whether in life or death, the soldier sacrifices much—money, prospects, comfort, health—and the marvel of it is the spirit of cheerfulness, even of uplift.

"For that fact," says a modern writer, "there can be only one explanation. Sacrifice is the pre-eminently congenial note of the human soul—its native atmosphere—its paramount adaptation. . . The call on a man to give up the thought of his own concerns and think about what he can do for the good of humanity proves to be an amazing franchise of satisfaction and strength, efficiency and achievement.



"The principle of abandoning self and serving others is demonstrated to be a law of happiness wrought into the very makeup of human personality by the Creator Himself. Men might never have been willing to believe this if it had still been brought to them only as a message of preaching—a doctrine of the Church. But when patriotism demanded of men what the Church could only exhort them to, they were forced to try it."

Thus we have obtained illustrations of the atonement of Christ in a remarkable, almost a unique way. A naval officer was thrown into the water after an explosion, and he and a seaman were soon

clinging to a life raft. The seaman, an earnest Christian, began to speak to his superior about eternal concerns. Presently they were joined by a third man, but it was soon perceived that the raft was unable to support all of them. Recognizing this, the Christian seaman said to the others, "I am ready for death; I will let go." He did so and was drowned, while the other two were saved.

The officer testified afterward that he was saved in a double sense: he was delivered from a watery grave; and the few words spoken by his companion proved the means, in God's hands, of his finding Christ as Saviour.

And so we turn again to the great truths of Isaiah 53 and learn, as perhaps never before, of the One who was "wounded for our transgressions." We are thus able to proclaim the gospel of the atonement, of vicarious sacrifice, without hesitation or qualification.

If ever we ought to proclaim the glorious gospel of the old, old story of the cross, it is today, for instead of vicariousness seeming unreal, it permeates all of life. Our Lord's death in this respect is not the contradiction of experience; it is from one point of view its climax and finest proof.

While we hold fast to the essential uniqueness of the atonement of Christ for satisfaction for sin, we rejoice to think of it as illustrated in numberless ways during the days that have just passed. Be it, ours to proclaim it out of thankful, trustful and rejoicing hearts!

POWER BY GRACE.

Another element of life made prominent by the war is the need for present deliverance from sin. The men in the services continually reminded us of the way in which sin grips the soul and calls for inward strength rather than outward support.

Christianity is a life, or it is nothing. It also gives life, one that walks and works and lives in practical reality.

A war veteran, speaking of the difference between military and civilian life, put it in these words: "The civilian is living in the midst of all that helps him to maintain a fairly high standard of life. He is surrounded by home life, Christian influences, pure women, and a circle of society which brands him as an outcast if he falls below its standards. He is supported almost entirely by his environment.

"When he becomes a soldier, he has all these supports cut from under him. He is placed in the midst of temptations which he has never had to face before, and it is here that the vital part of his religion is tested. In the large majority of cases, his religion is too superficial to be of any real help, and although he struggles for a time against temptations, his surroundings are too much for him. He finds that it is easier to blaspheme than to stand against the tide of impure language, and soon learns to stand behind the oft-repeated excuse, 'You have to do it in the army.' Once a man loses his self-respect so far, it is not long before other forms of sin are looked at in the same light."

There is only one way of meeting this need and that is by divine grace. Long ago, our Lord Jesus Christ said, "Without me ye can do nothing," and we know that only as He delivers from sin is true freedom possible. "Every one that committeth sin is the bondservant of sin... If therefore the Son shall make you free, ye shall be free indeed" (John 8:34, 36).

Through Christ's atoning death, His resurrection life, and the gift of the Holy Spirit, His divine power enters into our life, and with the apostle we are able to say, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2).

Divine grace first saves, then equips, and then keeps, and our moment-by-moment experience is "My grace is sufficient for thee" (II Cor. 12:9). We are thus enabled to say, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

COMFORT IN SORROW.

The need of comfort is seen on every hand. Bereavement is one of the most familiar aspects of life. During recent months and years, families have been broken up, sons taken, and for many life can never be the same again. All this calls for the note of comfort to be sounded aloud by every preacher.

Ian Maclaren, in reviewing his own ministry, said that if he were commencing it again, this note of comfort would be more prominent.

It is only in Christ that true comfort is to be found, and the Christian preacher must never fail to sound forth the message with strong and glowing words.

COURAGE IN DEATH.

In view of what so many men have had to face during the past few years, we realize as never before that death is on every hand and that courage is needed to face it. It is only Christ who can give comfort at the moment of death. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me" (Ps. 23:4). "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live" (John 11:25).

HOPE FOR THE FUTURE.

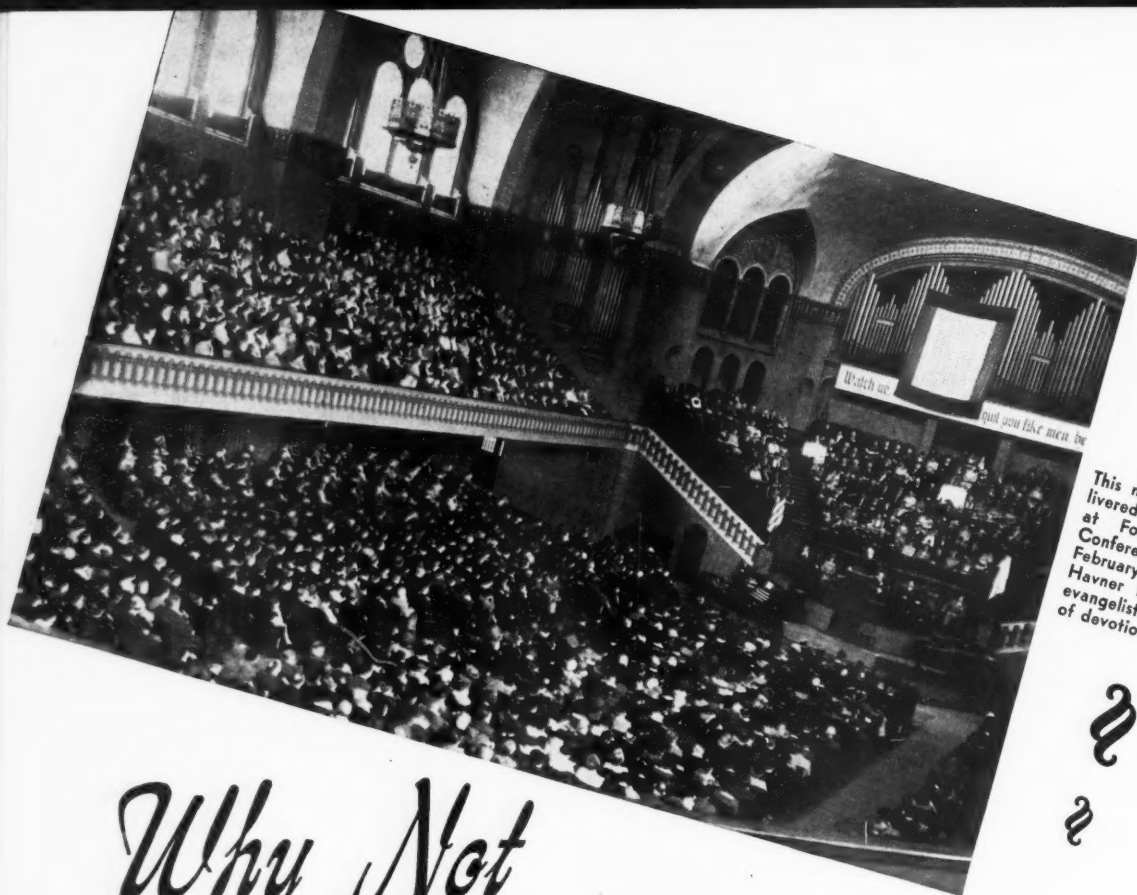
The awful unrighteousness, cruelty and tyranny indicated by the war tend to make some people lose their faith and give up religion altogether. But the collapse is not of religion, only of civilization. It has often been said that religion, so far from having failed, has never really been tried.

Civilization has often existed quite apart from Christianity. There was an Egyptian civilization ages before Christ, followed by those of Greece and Rome. But even in modern times, as well as in ancient, civilization is too often found apart from regeneration. We can civilize without Christianizing, and it is this terrible spectacle that we face today. As a matter of simple fact, there is not and never has been a Christian nation. Those

(Continued on page 572)

If ever we ought to proclaim the glorious gospel of the old, old story of the cross, it is today, for instead of vicariousness seeming unreal, it permeates all of life. Bauer-Cottrell photo.





Why Not REVIVAL?

By Rev. Vance Havner

"O Lord, revive thy work in the midst of the years" (Hab. 3:2).

FOR SEVERAL YEARS I have been privileged to speak now and then from this pulpit. When I stand here during Founder's Week, I am challenged with this arresting thought, "What a time and place for a revival to begin!" We have here a concentration of conservative Christians from all over the land, preachers, missionaries, Christian workers and laymen from many churches united by a common interest. "Blest be the tie that binds our hearts in Christian love."

Now if only a match could be struck to this powder it would set off a spiritual explosion that would reverberate around the world. But, of course, the revival may not begin here. It may start instead in some little back-street church where somebody is willing to pay the price. But it could begin here. Do we have the faith for it? Faith is not merely believing God can do a thing; faith is believing He *will* do it.

IF WE DO NOT HAVE A REVIVAL HERE, it will not be because we do not

realize the gravity of the hour in which we live. It has been drummed into us by pulpit, press and radio that the world is weltering in blood and tears, that wars and rumors of wars are still going on, that crime and strife and famine ravage the earth; that we have conquered one danger only to face a greater; that a fearful new weapon, terrifying beyond any language to describe, has been invented and now man has not the right kind of heart to handle what his head has devised. Surely of all audiences, this gathering should know what time of day it is, that it is high time to awake out of sleep, that our redemption draweth nigh.

Again, if we do not have a revival here, it will not be because we do not know how to have a revival. There are many among us who could give an excellent discourse on how to have a revival. The only hitch is, we do not have the revival. If committee meetings and discussion groups and lectures on revival could do it, we would long since have converted the world.

It is not necessary to inform this congregation that if God's people will humble themselves and pray and seek His face and turn from their wicked ways,

He will hear from heaven, forgive their sin and heal their land.

If we do not have a revival, it will not be because many of us have not prayed for revival. Maybe we have not prayed enough or aright. There are times when a prayer meeting is out of order. It was out of order with the Israelites at the Red Sea when God said to Moses, "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." It was out of order with Joshua after the defeat at Ai, for there was sin in the camp that must be dealt with. It was out of order when Balaam prayed further after God had already told him what to do. When the time has come for action, when there is unconfessed sin, when we tamper with our guidance, prayer is beside the point.

I certainly do not think we are praying too much, but I do know that many are praying. I realize the part that Providence plays and the part that the period, the age, plays in this matter. There do seem to be times of refreshing, seasons and tides in the history of revival. The wind blows where its lists and the Spirit operates as and when He will. He worked severely during the Finney awakenings, but in the Welsh revival there was joy and singing. The days of Whitefield were not as the days of Moody. We cannot determine how the Spirit will work next time. This does not mean that revival is a capricious sort of thing, but only that we cannot chart in advance the movements of the Spirit.

Then there is the part that the preacher plays. Up to now there has arisen no outstanding man in this age, head and

This message was delivered by Mr. Havner at Founder's Week Conference, Chicago, February, 1946. Mr. Havner is a popular evangelist and author of devotional books.



shoulders above his contemporaries, to lead us in revival. God does not have to have such a man, though He usually does. He may have such a man ready to appear at the proper time.

There is also the part that the people play, and that gets down to all of us here. I cannot tell you what to do. I don't know what you are doing that you shouldn't do, or what you're not doing that you should do; but I am quite sure that there is enough to keep all of us busy for awhile with our own back yards.

CERTAINLY THERE IS MUCH that Fundamentalism needs to do to pull down the high places and build up the low places and straighten out the crooked places and make a way for revival. We have tended the vineyards of others and our own vineyards we have not kept. Some of us have not faced up to God for ourselves. We will go to singspirations and Bible conferences and youth rallies and make the whole thing a substitute for actually doing business with God. We become connoisseurs in spiritual matters, discussing fine shades of dispensational truth, "chasing a pronoun around the tail of a comma," appraising the relative merits of our favorite Pauls and Apolloses and Cephases, and all the while the actual business of living a Christian life gets scanty attention.

There is a serious peril among us, the peril of mistaking a familiarity with gospel terms for a knowledge of gospel truth. It is a blessed thing to have grown up from childhood in Christian homes, as many of us have, taught from the beginning the truths of the faith. And yet there is a danger that in the very midst of these precious things we forget that nothing so effectually hinders a true Christian experience as that superficial acquaintance with the language of the gospel which many of us have had since childhood.

It was my experience to grow up in such a home, for which I thank God. Yet sometimes one wishes that, just for a little while, he could forget all the sermons he has heard and hear the gospel for the first time. Maybe the freshness of it would stir his languid soul. Maybe he would appreciate salvation like a rescue mission convert, or a new Christian on some foreign field. We fundamentalists have lost the radiance, the exuberance, of primitive Christianity. We know too much, we anticipate everything a speaker says before he says it, and we have lost our doxology in a maze of theology.

We have become harsh and hard, hard-boiled; or are we just half-baked like Ephraim who was "a cake not turned"? I can understand how we got that way. We have had to be on our guard against false teaching, against the devil as an angel of light. But while we have been trying to be wise as serpents, we have not been harmless as doves. We have overdone it, until we have come to church with a "nobody's-going-to-put-anything-over-on-me" attitude. We have become theological bloodhounds and glorified detectives, sniffing around for heresy and almost disappointed when we don't find

something to grumble about.

We need to get back to a fresh experience of our Lord. We are loose from the center and lost on the circumference. I heard of some friends who had gathered to hear a radio broadcast by the king of England. They became so occupied with their own conversation that the broadcast came on and went off and they never heard the king. A lot of our chatter drowns out the King.

We are also in danger of forgetting that it is "not by might, nor by power, but by my spirit, saith the Lord of hosts." Of course, we know that verse. We are always quoting it; and we are always disobeying it.

We read of Samson, "And the Spirit of the Lord came mightily upon him... and he had nothing in his hand." The Spirit of the Lord always comes upon those who carry no weapon of their own. Our hands are filled with our own paraphernalia these days, carnal weapons for a spiritual warfare.

Dr. R. W. Dale said, "If we have lost the Spirit, it matters little what we say to men concerning Christ."

But you know what you should do. If you do not, God is pledged by His Word to show you. He will search us and know our hearts, try us and know our thoughts and show us if there be any wicked way in us. Are we ready for that? Can we forget that we are at a Bible

conference and jar ourselves out of our comfortable complacency?

IT CERTAINLY IS HIGH TIME that we got down to business. There are three stupendous events, any one of which could take place before we get out of here. For one thing, sudden destruction could strike our land. I am not going to take advantage of the atomic bomb just to be sensational. After all, we don't have to try to be sensational these days. Every moment is sensational, whether we like it or not, because every minute is loaded with such fantastic, unearthly possibilities.

Scientists have told us that we have from three to five years before the atomic bomb may become the common property of the nations of the world. Recently in Washington a committee investigating this dreadful weapon was quite eclipsed in the news by the Pearl Harbor investigation. Someone remarked that if we ever have an atomic Pearl Harbor, there won't be enough statesmen left to start an investigation!

No one knows how soon this secret may fall into the hands of recently defeated enemies or none-too-trustworthy friends. The men who understand this matter best have pictured whole cities being wiped out by pressing a button.

[Continued on page 557]



Mother, redeem the time because the days are evil.
Gendreau photo.

The Christian's Dy

By Rev

*Spiritual power?
Yes, but it must be
directed power*

The sacred rock, Moriah, in the Mosque of Omar. The top of the hill which has been a place of prayer since the days of Abraham, and over which Solomon's temple and each succeeding temple has been built.

Keystone photo



and which has trained so many leaders in church, business and positions of state, should now frankly say, relative to "General Education and a Free Society," that "we did not feel justified in proposing religious instruction as a part of the curriculum—we must perforce speak in purely humanistic terms, confining ourselves to the obligations of man to himself and to society."

The tragic omission in all of this is that humanism is lacking in the dynamic that can produce that for which they would so earnestly seek. Man must be related to God. The Christian is "in Christ."

Consider how this was recognized by Paul. He had received all his day could offer in education. Those who know what it was, do not sneer at it. They see some advance in science, but in the ability to think, they assert that we are not superior to the Greek philosophers and the Roman lawgivers. Paul, developed in the thought of his day, could philosophize with his generation in Athens, and equal the legalists of his people in standing as a Hebrew.

But he knew his own helplessness to achieve, and therefore had no confidence in the flesh, though he had more reason to depend on it than most. Calculating as a mathematician, he struck a balance and found it required that he "count all things loss for Christ"; that the course of wisdom was to lose all things for the excellency of the knowledge of Jesus Christ, his Lord, if he might win Christ and be found in Him.

This is the key to the Christian relationship; it is the tie that binds our hearts in Christian love.

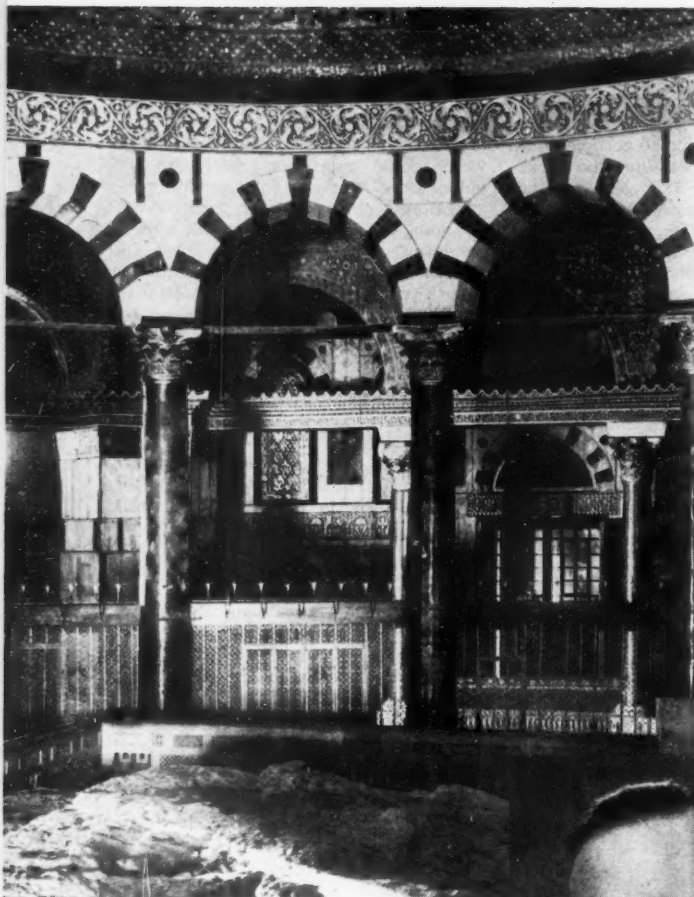
Paul rejoiced in it, and made it the center of his messages.

THIS DIVINE RELATIONSHIP is also required by God.

He predicted this new creation in the evangelical prophet Isaiah, as recorded in Isaiah 45. It was this great passage, used by a lay preacher in the chapel in London on a snowy day when Charles Haddon Spurgeon could not reach the church of his choice, that the Holy Spirit used to drive home the words, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:22). Spurgeon was born again, and was "in Christ" and thereby "a new creation."

The world needs a dynamic. Today, fear holds sway, as one nation views with

Moody Monthly



WHEN the greatest exponent of Christianity who ever walked the streets of the holy city Jerusalem, the imperial city of Rome, or trod the Appian Way, was writing relative to the dynamic that had made him a changed man, and the directive that had reversed his course, he asserted, "If any man be in Christ, he is a new creation; old things are passed away; behold, all things are become new" (II Cor. 5:17).

Thus Paul in a graphic way gave his experience. He had served sin and Satan and was now in Christ. Life had been completely changed. He asserted that this would be the experience of any man who was in Christ.

This principle, then, explains the change in Peter from Simon, the profane fisherman, to Peter, a humble, devout and steadfast representative of his Lord. It reveals how the restless demoniac of Mark 5 became quiet, clothed and in his right mind. It traces the transition of the hot-tempered, vindictive Jew to John, the apostle of love. It satisfies our minds relative to the change in the woman of Samaria, from one of unsavory reputation to an exponent of truth

Message delivered at Founder's Week Conference, Chicago, February, 1946.

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Dr. Hutchins is pastor of Lake Avenue Congregational Church, Pasadena, Calif.

and a follower of Christ.

It recognizes the power that made a division in human history. In the person and work of Jesus Christ was formed a new directive that created a new civilization. It calls out to this anxious world that when men are in Christ Jesus, there is a control and directive supplied for living.

IN CHRIST, the right relationship is created. Ideas may change a man's mind, but the need of human life is a change of heart. We must be related to a divine person, not merely a principle.

Great movements today are endeavoring by reason and logic to change life. How tragic that the oldest university in the nation, founded to train ministers,

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Dynamic and Directive

By Rev. James Henry Hutchins, D.D.

alarm what another will do with the atomic bomb or some other use of atomic energy.

Sometimes men seek to use mental science or psychology to change habits, disposition, and attain the achievements desired. But the limitations of such to really meet man's needs are pitiful.

Paul had found the dynamic. Out of experience and faith, he could say, "I can do all things through Christ, which strengtheneth me." He had heard the message of the Lord, "For my strength is made perfect in weakness." He concluded, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (II Cor. 12:9).

Christ Jesus laid down this as an essential in His dealing with Nicodemus as He asserted the necessity of the new birth—"Ye must be born again." Writing to the Ephesians, Paul pointed out that they were dead in trespasses and sins, and walking in the world, the flesh and the devil. It was essential that they be created in Christ Jesus.

This matchless association with Deity is not the result of good resolution or whim or desire. It never comes by enrolling in school or church; it is not the product of parents' love; it is not the result of a journey to Mecca or any other sacred city. It is not secured as a reward of achievement in morals or the world's life; it cannot be purchased by wealth; it is not secured because of poverty or asceticism.

It is ours when we realize individually that "in me (that is, in my flesh) dwelleth no good thing." When we are thus in our sense of failure and need forced upon God, though we cannot enter into the womb again, we are born again by the will of God through the Word of God, because of His mercy and grace and the work of His Spirit.

THE INSTRUMENT USED is without exception the Word of God. "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures" (James 1:18). Peter declares, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Pet. 1:23). The only basis is not the declaration of the wise of earth—the counsel of priest or minister—except as it is the Word of God. "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

If God's justice functioned without mercy, His sword would fall on all of us; for "if thou, Lord, shouldst mark iniquities . . . who shall stand?" (Ps. 130:3).

But His mercy provided the Lamb of God that taketh away the sin of the

world, and we read that "according to his abundant mercy [he] hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead" (I Pet. 1:3). We cannot attain this ability in ourselves, but we read in Paul's letter to Titus, "Not by works of righteousness . . . but according to his mercy he saved us."

We can see how clearly it is born out of the qualities of God's character when Paul states, "But God, who is rich in mercy . . . hath quickened us together with Christ, (by grace ye are saved)" (Eph. 2:4, 5).

This mercy then functions along the avenues of grace, for no merit or achievement in ourselves could enable us to attain power and strength. We were completely dead in trespasses and sins. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8).

Then to reiterate and strengthen the truth that nothing in our hands we bring, simply to the cross of Christ we cling, the great apostle goes on to say, "Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus" (vv. 9, 10).

IT IS NECESSARY that there be faith in God.

Throughout Scripture and in our experience this is an essential. It is summarized in I John 5:1 (R.V.), "Whosoever believeth that Jesus is the Christ is begotten of God."

This remarkable accomplishment in human life is the work of the blessed Holy Spirit.

It was He who, brooding upon the face of the waters, accomplished the order of creation. It was He who, breathing in and through holy men of God, safeguarding and directing, enabled them to give us the Word of God. "It is the Spirit that giveth life."

In Ezekiel there came upon the bones sinew and flesh, and the wind of God blew, and they lived. So the Holy Spirit sweeps over those who are dead in trespasses and sin, using the Word of God, creating faith in the Lord Jesus Christ and His finished work. By mercy and grace, He works in them life from above.

Every preacher knows that it is "not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).

Spiritual truth is spiritually discerned. But men who were formerly dead in trespasses and sins have been quickened by the Spirit, related to God through His Son, their Saviour, and now have a conception of the truth, which before they heard with their ears, but understood not. The Holy Spirit regenerates, and He seals every believer (Eph. 1:13).

This change may come instantaneously.

Then the one who has lived in the depths of sin is changed immediately into a child of God, made a new creation. Or it may be a gradual work of the Spirit by training and by the use of the Word of God until there comes on some occasion a realization that he is a new creation in Christ Jesus.

Thus we find the dynamic of the Christian. When men like Dwight L. Moody, a humble shoe clerk, are born again and are in Christ, they are a new creation. With powers quickened, Moody became a prominent and successful businessman. Then guided by the Spirit of God into active Christian service of the organized church, he was a flaming evangelist used of God throughout the English-speaking world. The explanation is that the power of God worked in him and through him.

What better illustration of this dynamic power of redemption in the life of a human being can be found than that of John Newton. As told us by F. W. Boreham and Professor Goldwin Smith, he went to sea when he was eleven. Then, desiring to enter sin to the full, he went to Africa. Here he drifted from bad to worse until he was at the very lowest plane of human life. He had been in the press gang; he had deserted the Navy, for which he was flogged until the blood streamed down his back.

"He became involved in the unspeakable atrocities of the African slave trade, and then going from one low plane to another, he actually became a slave himself! The slave of a slave! He was sold to a negress who, glorying in her power over him, made him depend for his food on the crusts she tossed under her table! He could know no lower depths of abject degradation."

Surely no power could transform such a life, but there came to him a great fear of death, and he cried out to God. And on March 10, 1748, he sought mercy through Christ, and finding it became a new creation in Christ Jesus.

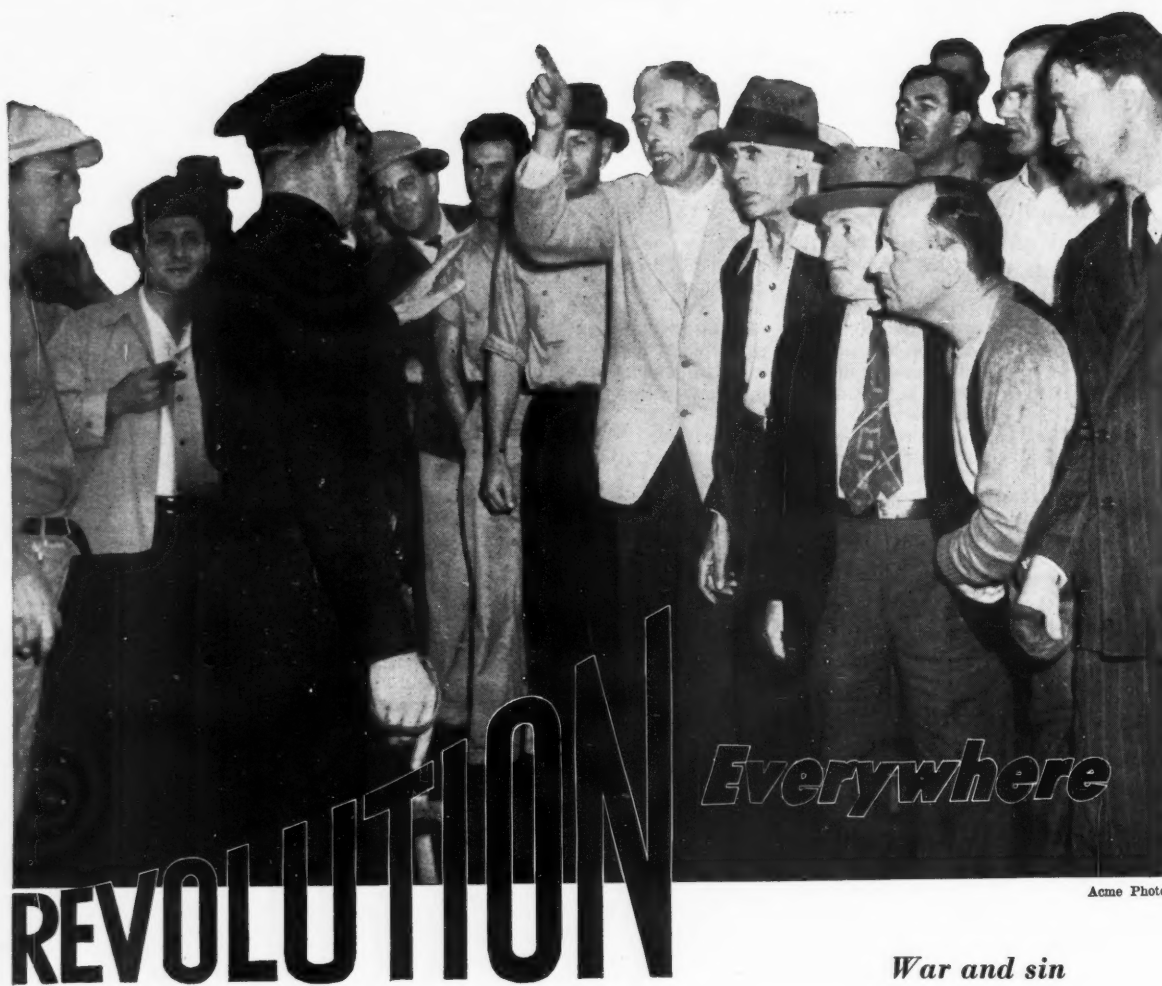
As a preacher in London he was greatly used; and as the author of such hymns as "How Sweet the Name of Jesus Sounds," "Glorious Things of Thee Are Spoken," "Amazing Grace!" he revealed the measure of the new life that was his.

THE CHRISTIAN'S DIRECTIVE is seen in II Corinthians 5:14, "For the love of Christ constraineth us."

As the love of God through his Son is the source of our life, so our love for Christ, whom we have not seen but whom we serve, is our directing influence after we are born again.

This love explains the willingness for Christian service. It explains the directing of such lives as William Borden who, ordained in Moody Church, sought the hardest field under the China Inland Mission, and expecting to work among the Moslems in China went to Cairo to prepare, and there died. The heat of

[Continued on page 560]



IF WE COULD STAND far enough away from the world to see it all at a glance, we would see a seething, struggling mass of men. The great conflict we called the Great War is over, but even the most optimistic would not say the world is at peace.

I am not now referring to the several physical small wars going on, but of a struggle that is mental rather than physical—internal rather than external.

The human bosom is the battlefield and thoughts are the weapons of war. The Great War has left in its wake a great mental war as men are divided as to settlements, future alignments, armaments and kindred subjects.

The relation of capital and labor is the subject of controversy.

Men are lining up on one side or the other, and no one would dare say that this mental warfare may not become physical.

This article was written in 1919, the year following World War I, and published in the CHRISTIAN WORKERS MAGAZINE (forerunner of MOODY MONTHLY) in January, 1920. We repeat it twenty-six years later to show how history repeats itself, and to remind ourselves of the timelessness of the message committed to us.

These are the days of tangled thinking. Purposes, ideas, motives and ideals are all clashing. The printing presses are kept hot with ammunition for this struggle.

As we see all this commotion one word is brought to our attention—revolution.

By Will H. Houghton

MENTAL REVOLUTION IS IN THE AIR. Men are turning, consciously or unconsciously, against established things. In every relation-

ship of life some of the commonly accepted opinions have been thrown on the scrap heap during the past two or three years. Any method or idea that is old is under suspicion. There is a general opinion that if an idea is to be useful to this generation it must be new. There is revolt, not organized as yet, against authority of any kind.

Lawlessness is the spirit of the times. Analyze every expression and you will find it is unwillingness to be controlled. Tradition, custom, precedent—all are discarded. Governmental authority is questioned. Moral standards are laughed at. The Church is a useless, though

harmless, institution that has served its day.

THERE IS REVOLUTION in the industrial world. On one day in New York there were more than two hundred strikes going on at the same time. Bolshevism (now Communism) is a word we use in daily conversation. Socialism we hear whispered and frequently shouted. It is not my purpose to discuss the ethics of this conflict. I only want to call attention to the fact that revolution obtains in industry.

In past days many rich men have been lawless and they need not be surprised that the poor man has become so. The rich man frequently has been beyond the law. It is not very long ago when to steal a loaf of bread meant a cell in prison, but to steal a railroad meant a seat in Congress, so they said.

There is something wrong when a small proportion of the people own nearly all the wealth and natural resources of a country. The wrong, however, is beyond the reach of legislation.

*War and sin
bear their awful
fruit—again!*

Moody Monthly

Systems are wrong only because men are wrong at heart. If most of the men who are today calling for social justice were placed in the shoes of the much hated trust magnates they would be just as merciless. Witness a labor union organizer leaving an estate of more than a quarter of a million of dollars! He capitalized the principles of others.

I know a labor union that recently went on record as opposed to compulsory arbitration. The reason they gave was that every man has his price and their own representatives would sell them out. Is not this a frank confession of wrong at the root of things? Selfishness reigns. Selfishness is sin and men are sinners. The heart must be made right before there can be any proper adjustment of external affairs.

There is much to be said on both sides of this question, but it is only one of the symptoms of the disease and not the disease itself.

THE SPIRIT OF LAWLESSNESS is in the home. There is practically no discipline in the homes of America. Each child is a law unto himself. The modern rendering of Paul's familiar injunction might well be, "Parents, obey your children . . . for this is right."

In the majority of our homes if there is a voice of authority at all, it is the voice of the child. Children choose their own clothes, their food, their friends, their studies, their amusements. Parents have little or nothing to say about the life of the child. The parent furnishes the house to live in, the clothes to wear, the food to eat, and the money for good times. That is the limit of parental responsibility and power. As the result of all this there is a grand rush for amusements on the part of the children. School is a jail sentence between two good times.

If you think I am overstating the case ask any school teacher, a real teacher, the teacher with an ideal, the teacher who realizes the child is not only making a life but fixing a destiny.

I am acquainted with a school where the children went out on a strike because of the hours. It was settled by compromise instead of a shingle. If the children do not learn in the home of a voice that speaks with authority, how can you expect them to obey the voice of the national government?

THERE IS REVOLUTION in the realm of morals. Did the world ever see such a casting aside of moral restraints? Things that a generation ago were considered shocking are now accepted as commonplace.

In a certain city recently there were more divorce suits than marriage license applications filed during the week. A city detective says he knows a hotel in which live more than forty concubines of wealthy married men. None of these things are considered shocking. There seems to be a notion that it is the right of people to order their own conduct. If they please themselves there is nothing higher.

If the testimony of ministers in war service is to be believed, the soldiers made a general protest against moral restraint on the part of the Church. Let me quote a paragraph from a minister:

"We of the churches, in our pleasant day dreams, love to picture Zion calling the world to righteousness. It is a shocking experience to discover that our most virile manhood strenuously objects to our whole idea of what righteousness is. The soldiers seriously think that the character the church seeks, consists of little more than abstinence from a multitude of pleasurable things . . . the churches often stand, in the imagination of the soldiers, insisting on a lot of prohibitions which the army as a whole regards with sheer contempt; thinks it narrow, negative, piffling; passes it up as unworthy of a real man's ambition to observe. . . . The righteousness of the saints is little more than antidrink, antidance, cards, theater, smoke, profanity, and all fun on Sunday."

If this is a fair statement of the feeling of the men of our country, then there is a protest against authority in morals. The popular cry is to eliminate all rules of conduct. The demand for the revision of church discipline in some denominations is another evidence of this spirit.

I have before me a secular publication with an article on conditions in a big city. It was not written by a minister or anyone interested in religious things, but by a businessman writing as an observer. I quote:

"New York is infected with the bacillus voluptuous. The entire city is obsessed with an excess of sexual individualism. The popular sex plays on Broadway, the new dances, the attire of the women, the flood of sex literature, these things are simply manifestations of this sexual obsession. The principal topics of conversation seem to be sex and sexuality.

"The dance craze shows this in a virulent form. I have seen dances in all parts of the world, but I have never seen any more lascivious than that popular today. Ten years ago such dancing was only tolerated in places of evil repute; today it is accepted as part of our life without a blush."

This writer goes on to ask a question and give an answer:

"Why is New York suffering from this excess? Because all existing social barriers have been broken down. New Yorkers have no restraint of any kind. There is no restraint of tradition, because there is no tradition. There is no restraint of religion, because there is no religion. The individual is placed above everything else."

This is lawlessness in the realm of morals. Men will not be controlled. They insist as individuals on setting their own standards. Even the sin once called scarlet has faded to a faint pink.

THERE IS REVOLUTION in the realm of religion, and this is the root of all the other forms of revolution. Back of all the unrest and spirit of revolt is a question as to God and the Church. The right and ability of God to speak in the

affairs of men is questioned, and an authentic revelation of the plan and purpose of God is denied.

What a day of religious opinion this is! New religions on every hand. The newer, the more they attract. The more of the old they discard, the more palatable in the mouths of the multitude. Witness the latest novelty of the novelist—Spiritualism. It offers a new revelation, an easier way, and no moral restraint.

In the day the Church preached salvation from sin, proper conduct was a by-product. The Church produced it without effort. For a decade or two the Church has been preaching ethics, but instead of pulling the world up to her standard she has had to lower her standard to meet the world.

As long as the Church preached deliverance from sin it stood alone, but when it gave attention to ethics it found competitors. There are other systems of

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Constancy

By Marjorie Allen Anderson

The world is dark, my light is needed so;
Let me be constant, everywhere I go;
There is too much of sorrow, gloom and tears,
Too little faith and hope, too many fears.

God gave me faith that I might swing
on high
My lighted lamp, that others might not
die—
That others might believe in Him, nor
doubt
The grace of God. What if my light is
out?

What if when others turn for help to me,
I am so occupied with self I fail to see
Another's need? What if my lamp is dim,
And someone, needing God, should turn
from Him?

I should not want someone to miss the
way
Because my heart was faithless on that
day;
So, constant, brightly let my candle
glow;
The world is dark; my light is needed so!

★ ★ ★

ethics besides the Christian, and that is the reason eastern religions are getting a grip on this country. The Church would have continued unique if it had continued preaching only a crucified Christ as a Saviour from sin.

The modern expressions of revolution are the natural result of the lawlessness in the hearts of men. Men are rebels against God. You are not of the intellectuals if you believe that, but the Bible teaches it and so does history.

What a commentary on human nature is the fact that in the day we are boasting of our discovery that the universe is controlled by law we, the proud discoverers, become lawless! We have the

[Continued on page 552]



MATTHEW 13 is one of the great chapters in the New Testament. It contains seven parables told by our Lord, each of which emphasizes one feature of the kingdom of heaven. Taken as a whole, these seven parables trace the growth and development of the kingdom from its beginning until the consummation is reached at the end of this age.

IT IS THE SECOND of these parables we wish to discuss. The central thought is the mixture that results when Satan sows tares where the Son of Man sowed wheat. Rightly understood, this parable answers many of the problems concerning the past, the present, and the future of the kingdom of heaven.

The story itself is really quite simple. Jesus said that a man had sowed wheat in his field, but that while men slept an enemy came and sowed tares among the wheat. Later, when the field was in the process of heading out, the tares were discovered. The servants wanted to weed them out, but the master said they should not do so lest also the wheat be harmed. A day of separation would come during harvest days. The wheat only should be brought into the granary, while the tares would be burned with fire.

Fortunately, we need not speculate as to the interpretation of this parable. Our Lord Himself has given us the meaning.

It is He, the Son of Man, who sowed good seed in the field. In the Scriptures He is often characterized for us by the use of figures. He is the way, the truth, the life, the light, the door, etc. In this present parable He is a farmer. He has something to plant. That operation implies premeditation both in method and in purpose.

The enemy who sows is said to be the devil. He too appears in the Scriptures under many figures. He is a roaring lion, an accuser, a deceiver, the great dragon, Satan, the old serpent, and an angel of light. Judging by his names, we can expect nothing good from his visit by night to the field of God.

What, then, is the field? No small controversy has arisen on this point, strangely enough. There ought to have been none, for Jesus says plainly, "The field is the world." Not the church or the congregation, then, but the world—the cosmos—the geographical world, the world of people, every continent and every tribe and every nation. No nook or corner in the entire world was to be outside the sphere of the sowing operations of the Son of Man. Wesley was a faithful follower of Him when he said, "The world is my parish."

THE POINT OF SPECIAL INTEREST in this parable, however, is the seed. As there are two sowers, so are there two kinds of seed—wheat and tares. The wheat kernels are the children of the kingdom and not the Word of God, as in the first parable. Here it is the result

of planting the Word in good ground that constitutes seed.

What a wondrous thought this is! I am the object of His marvelous plan for me as an individual. The Son of Man plants His own in some specific place where, not only they, but also the world and the kingdom, will gain by their presence.

He planted Abraham in the land of promise, where, through separation and consecration, he lived a mighty life of influence during his lifetime, and for many generations to come. The youth Joseph was planted in Egypt, where he, through purity, uprightness and loyalty, became a blessing, not only to his own people, who had rejected him, but to the Egyptians also. John the Baptist was planted providentially in the wilderness, under circumstances not considered ideal for the propagation of the gospel; the result was a great revival.

So also in more recent times: William Carey was planted in India, David Livingstone in Africa, and Hudson Taylor in China, all of which adds up to untold blessing in the kingdom of God. And what is true of these great names in the kingdom of God is true of every child of God. God has a plan and a purpose for each life.

HOWEVER, LET US NOT MISS the most important fact of this parable. The enemy of God and of the souls of men is also an active agriculturalist. He plants his children side by side with the children of the kingdom. These are characterized by our Lord as tares—a very significant figure indeed!

Edersheim says: "According to the common view, these tares represent what is botanically known as the 'bearded Darnel' (*Lolium temulentum*), a poisonous rye grass, very common in the East. 'entirely like wheat until the ear appears,' or else (according to some), the 'creeping wheat' or 'couch grass' (*Triticum repens*), of which the roots creep underground and become intertwined with those of the wheat."

This is quite in agreement with what Jesus says in verse 26, "But when the blade was sprung up, and brought forth fruit, then appeared the tares also." It was only when the wheat began to ripen that the tares were seen. No difference was discernible before. Hence we must think of the tares as an imitation, a facsimile of the real thing.

Are there such imitation Christians in the kingdom of God? Yes, unfortunately. And this teaching is basic in the ministry of our Lord. He tells us about some who address Him as, "Lord, Lord!" but do not the will of the Father. They will find a closed door when they expect to enter the glories of heaven. There are those who shall lay claim to having prophesied in His name, and by His name cast out demons, and by His name done many other mighty works who, nonetheless, shall hear from His mouth with serious finality, "I never knew you: depart from me, ye that work iniquity" (Matt. 7:23).



The Tare and the Wheat

By I.

A graphic portrayal of what's wrong with the Church. We had better face it!



Then there is the story of the five wise and the five foolish virgins. How great was the likeness between these! They were all called virgins. They had all gone out to meet the bridegroom, leaving behind the world with its lusts and desires. They all had lamps, signifying outward profession. They all slumbered and slept. They all heard the cry, "Behold, the bridegroom cometh; go ye out to meet him." They all began to prepare for the meeting. And yet, how great the difference, in spite of all!

The five wise virgins went in to the marriage feast, to fellowship and to glory; the foolish were left outside—eternally. They lacked the one great essential—oil, a type of the Holy Spirit. All their religiousness, with outward morality, self-denial, and fond expectations, could not avail against such sad lack.

One can hardly contemplate a more serious thought. To think that there are such within the sphere of Christian profession who, through a long life perhaps, entertain fond hopes of heaven and home, of reunion and fellowship at last, who are doomed to utter and final disappointment! And this because of some vital lack. Certainly it behooves all who

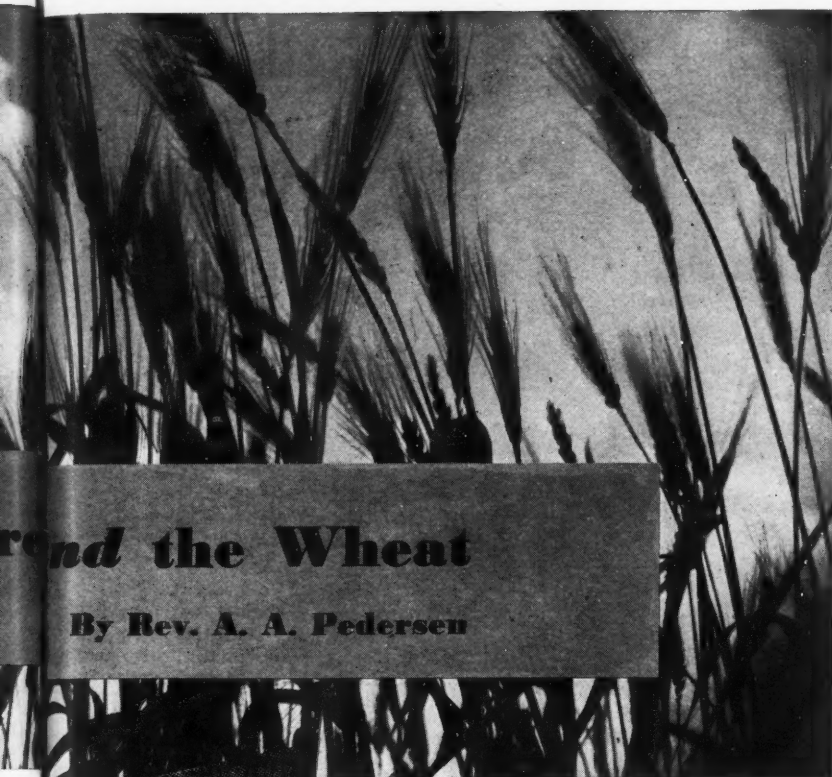
Mr. P. Luther

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To fur ence bet consider ministry

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Moody Monthly



Find the Wheat

By Rev. A. A. Pedersen



Mr. Pedersen is pastor of Bethel Lutheran Church, Grand Forks, N.D.

bear the name of Christian to seek by earnest self-examination and prayer to know whether he is in the faith or not.

To further emphasize the vital difference between the tares and the wheat, consider an incident from the life and ministry of our Lord.

Word had come to a poor, discouraged and afflicted woman that Jesus, the great physician, was near her home. Friends told her that undoubtedly He could cure her. The nature of her affliction was such that she would rather none knew about it. She would steal into the crowd merely to touch the hem of His garment. Noth-

ing more was necessary, she thought. With considerable effort she elbowed her way into the milling crowd. Yes, she made it. She felt the virtue and power from Him pass through her stricken body. She knew she was healed. As she was in the act of withdrawing, He turned with the query, "Who touched me?"

It was the impulsive Peter who answered, "Master, the multitude throng thee and press thee, and sayest thou, who touched me?" But Jesus said, "Somebody hath touched me: for I perceive that virtue is gone out of me." The sequel proved Him right. The woman came with fear and trembling, fell down before Him and told the whole truth.

WHAT A LESSON THERE IS HERE for us all! Of that dozen or more who touched Him at one time, only one received virtue and power, because only one was the touch of a heart in need, the touch of faith.

Men are touching the Christ today too, touching Him in ritualistic forms and ordinances, in morality and clean living, through the support of His program on earth and in many other ways. But how few there are who are really experiencing His saving and regenerating power. They have a form of godliness but deny the power thereof. These are the tares of our parable.

Note that these religious people are called "sons of the evil one." With all their religion and outward morality they are a product of Satan. It is a dreadful thought, but let us be true to the Word. Let us observe that even Satan does not

object to folks being religious and outwardly respectable. He is able the better to deceive some that way. It is not enough to live up to the golden rule, nor is it enough to participate in the program of the Christian Church. One might even add, it is not enough to have had a religious experience. The devil has many such plants scattered among the children of the kingdom.

How did the enemy get his opportunity to sow tares among the wheat? Jesus says it was "while men slept." Spiritual sleep and indifference have given Satan the finest opportunity for activity among believers. The history of the Church gives a number of striking illustrations of this fact.

Perhaps the most striking is from the time of Constantine the Great. He made Christianity the religion of his empire. The Christians were no longer to be persecuted. At the council meeting where this was arranged, Constantine spoke. His theme was "Peace." Peace instead of conflict—that was Satan's strategy. Instead of being hunted and persecuted, the Christians were honored and exalted. It now became popular to be counted among the Christians. Great and imposing edifices were erected for church services.

The Christians were elated. The thought occurred to them that the millennial kingdom had come. They must have misunderstood the prophetic words of Scripture. The world would be converted before the coming again of the Saviour. Satan had them entirely blinded. Great masses flocked to the churches, were baptized, and took active part in the work of the church.

The Christians were not awake to the fact that the majority of these "converts" were unconverted. They were pseudo-Christians—tares. Their faith was outwardly correct enough, and they appeared godly, but their hearts were unchanged. This became the nucleus to what is today the Roman Catholic Church. Let Christians today be warned to watch and pray so as to defeat the purpose of the devil as much as possible.

JESUS SAID THAT THE TARES and the wheat are to grow together until the harvest. What is the significance of this? Some have thought of it as constituting divine approval for the practice of admitting unsaved members into church membership. This is a mistake.

From what we have already said, it will be clear that our Lord was speaking in this parable concerning such as either are really born again, or profess that they are without any genuine experience of regeneration. The difference between them is not easily discernible for man. There is a very real danger of plucking up the genuine with the false. That must be the meaning of the words, "Nay; lest while ye gather up the tares, ye root up also the wheat with them" (v. 29). It is only He who sees the heart and knows its relation to Him that can judge in this matter.

Yes, they are to grow together, but let us ever keep in mind who it is that con-

[Continued on page 563]



Tell Us About INDIA



By Walter Olsen

Keen eyes and a warm heart present an unusual missionary appeal

TELL US ABOUT INDIA." These words often appear in letters to missionaries who work in this vast sub-continent. It is very evident that the Christian Church in America knows too little about this country and the mission work which is being done on the other side of the world.

One of the reasons is that India is farther away from the United States than any other country. It makes little difference whether we sail east or west to return to our homeland. Chicago and Calcutta are twelve hours different in time.

Distance, however, is not the only thing which keeps many ignorant of the facts about India. Many genuine Christians have very little or no interest in this land because they say that "so few ever come out for the Lord there." I feel it is necessary to pass on some facts and figures to the Church in America.

IN THE FIRST PLACE, there is no other land with as many villages as India. If the Lord Jesus had begun to visit one village of India each day since the beginning of His earthly ministry almost two thousand years ago, He would still be at that work. There are actually more than 700,000 in all.

Now what about the romance of the mission field? Someone has said that there is little romance in missions except on platforms and in books, but I believe that I am more ready to agree with Mark Twain, who after visiting this country wrote: "This is India indeed; the land of dreams and romance, of fabulous wealth and fabulous poverty, of splendor and rags, of palaces and

hovels, of famine and pestilence, of genii and giants and Aladdin lamps, of tigers and elephants, the cobra and the jungle, mother of history, grandmother of legend, great-grandmother of tradition, whose yesterdays bear date with the moldering antiquities of the rest of the nations—the one sole country under the sun that is endowed with an imperishable interest for alien prince and alien peasant, for lettered and ignorant, wise and fool, rich and poor, bond and free; the one land that all men desire to see, and having seen once, by even a glimpse, would not give that glimpse for the sights of all the rest of the world combined."

This impression, however, may not be universally felt, and fortunate it is that in this limited earth of ours we do not think alike about places, but I cannot help but agree with Mark Twain. Still, missionaries are not out here for the romance of the mission field, but only to win souls for Christ.

BUT WHAT ABOUT THE OTHER SIDE of the picture? Is India made up of only swaying palms in the moonlight and jeweled snows of the world's loftiest peaks? Indeed not. *Mother India*, by Katherine Mayo; *Things As They Are*, by Amy Carmichael, and *Verdict on India*, by Beverley Nichols, ought to be required reading for all missionary candidates for India.

India is still known the world over for its ignorance, poverty and monstrous death rate; 3,600,000 people die yearly from malaria. One million Indians are lepers, and 600,000 are blind. Two hundred thousand women die yearly from childbirth. Famines, floods and riots are still common.

It has been estimated that forty million Indian women, Mohammedan and Hindu, are in *purdah*, and this is one of the main contributing factors to the annual toll of the million who die of tuberculosis. Cholera, smallpox and plague claim tens of thousands every year.

The caste system is almost as strong as it has ever been. The outcastes are still outcastes in spite of the fact that they are usually called *Harijans*, or *depressed classes*. Beggars are to be found everywhere. Child marriages are still common.

These facts are depressing. But above these things, I believe, the heat is most responsible for dejected spirits. Someone has said, "India is hot for three months in the year; the other nine months it is hotter." There is some truth in that statement.

And what of Hinduism? Beverley Nichols says, "The centuries have filled Hinduism with mud and sediment till today it is a gigantic sluggish stream, wandering through low and unhealthy valleys."

So all this is the other side of India. The books named are true, even though many things mentioned should be recognized to be isolated cases. India is such a large country that it is unfair to generalize.

But *India has a beautiful side which is almost unequalled in the whole world.* In what other country can one find such endless rainbows of color, or such friendliness? We may think of the filth in the streets of Calcutta or Madras, but in what other country is there such a view as one sees from Tiger Hill near Darjeeling? In the distance is Mount

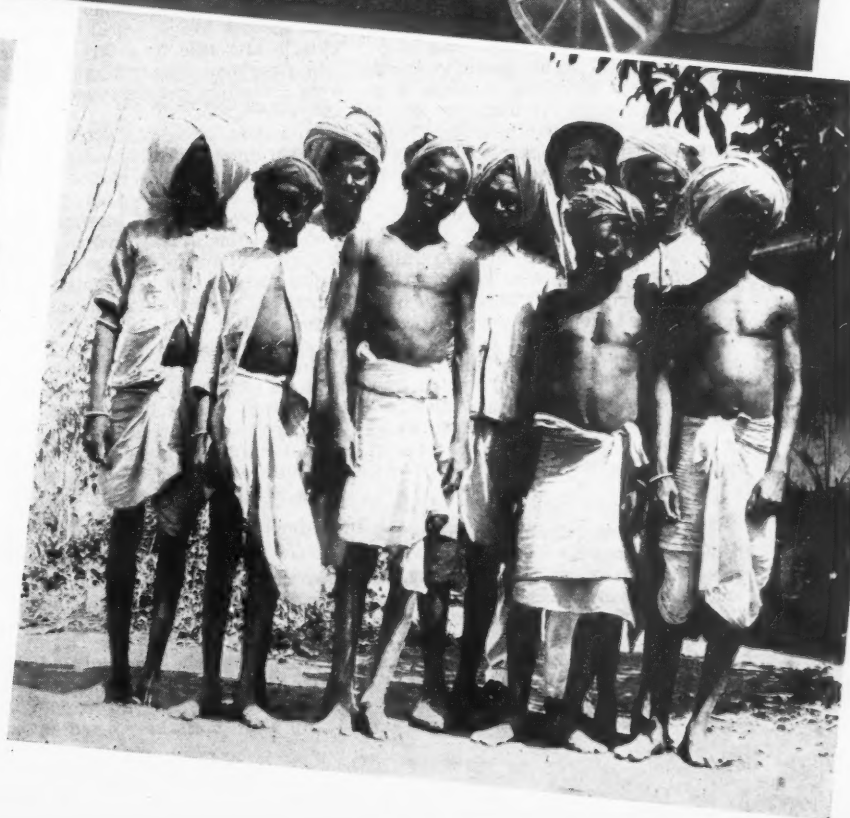
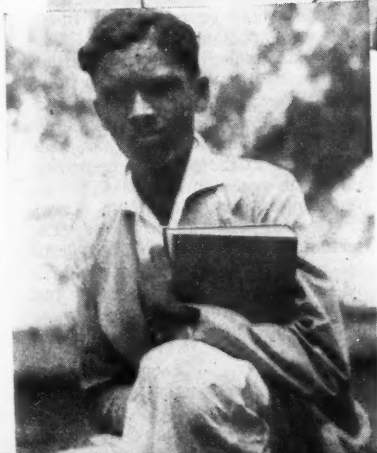
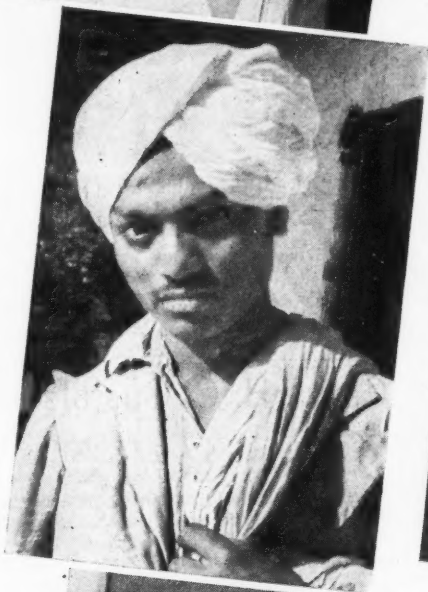
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PICTURES

Khandesh Sunday School boy.
A bazaar street in Bombay.
An Indian shoemaker.
The Maharaja of Baroda State.
A Brahman language teacher.
Bheel hill people.
Christian student.

Mr. Olsen is serving in India under the Scandinavian Alliance Mission.





Chaplain H. C. Gustafson with his assistant, Cpl. Clarence Bussert, of Sunnyside, Wash., who is seated in the vehicle. The picture was taken at Kessel, Germany, a few weeks after the end of the war.

Chaplain Gustafson served Infantry and Armored units fighting in France, Luxembourg, Holland and Germany, receiving a Bronze Star Medal for meritorious service in connection with military operations against the enemy. He was formerly a pastor in Phoenix, Ariz.

“A smug, complacent Protestant Church must awaken from its slumber of death.”

A Chaplain Faces *the Future*

By Chaplain (Capt.) H. C. Gustafson

THE RETURNING SERVICEMAN will be different in many ways as he returns to civilian life. Logically this is to be expected. He has been severed from home ties and its environment for several years; naturally the brutality of war doesn't promote the finer things of life.

Now, how about the returning chaplain? What will be his message? It will depend on the individual chaplain. If he has a passion for winning the lost to Christ, he will preach a positive, Christ-centered, evangelical message; if he is a liberal, the gospel message will be noticeably absent.

The time I have spent in the Army as a chaplain has revealed to me the weakness of Protestantism in the United States. This is the firm conviction of many other chaplains with whom I have talked. What has been the experiences of Bible-loving chaplains to bring them to this conclusion? Has it been the lack of conviction held by the average Protestant soldier? Is it because the chaplain has lived with men from all walks of life, men and chaplains alike from all denominations?

THE PURPOSE OF THIS ARTICLE is to emphasize some events and incidents winnowed out of a mass of experiences and observations, which plainly point to the precarious position of Protestant America.

The Protestant constituency in the military service has had little or no Christian training before entering the armed services. There are some ex-

ceptions; however, they are rare when the masses are taken into consideration.

The educational institutions which our youth have attended from grade school through university have not as a whole been an asset to evangelical Christianity. This is also true to a large extent of men who have attended and graduated from Protestant denominational colleges and universities.

On numerous occasions I have asked my men simple questions concerning the doctrine and teaching of the particular Protestant church of which they are a member. The lack of information has been appalling; many though members of various churches did not know God's simple plan of salvation. This is not an indictment on the American soldier, but rather on institutions where he received his early training.

The evangelical chaplain has no new truth to present to a civilian congregation because of his military service. However, he has observed a degenerating Protestantism because of neglected biblical truths and principles being practiced in the home, school and church.

IF PROTESTANTISM IS TO SURVIVE, then our homes must become Christian training centers. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

Christ must have His rightful place in every home. The cradle must be surrounded by godly, praying parents. The family altar must be erected in every

home. Effective Christian training in the home is realized when both fathers and mothers participate as spiritual leaders in the home.

I have talked with countless numbers of soldiers from Protestant homes concerning their early Christian training. It is invariably the same story. "We didn't have Bible reading and prayer in our home."

The first impressions of a child are basic ones. May they come from the environment and training of a Christian home! Christian parents must realize that children soon leave them for the public school, where their training is taken over by others.

PROTESTANTS HAVE FEW ELEMENTARY or high schools. The public school system takes over the education of our children during these impressive years. The teachers may be indifferent, disinterested or totally anti-Christian. The product of this teaching will have various philosophies of life, varying from a pragmatic philosophy, which perhaps was accepted during university years, to a homespun philosophy which has been streamlined to fit the present emergency, or to keep the conscience at ease.

The chaplain has had ample opportunity to deal with all of these. The greatest of all teachers, the Lord Jesus Christ, has not only been left out of the classroom, but in many cases He has been robbed of His deity. The classroom should not only impart knowledge, but

also build character.

Now let us view the other side of the picture. The child of the Roman Catholic family does not leave the influence of his Church behind when he goes off to school. His education is supervised by the Church. When he graduates from high school or college, the Church has left a lasting impression on him as to the value of the Catholic Church. How about the value of the average Protestant to the Church when he graduates from high school or college?

The footprints of the Jesuit school system can still be traced here in Europe, as it was used by the Catholic Church in the Counter Reformation. In the United States today the Roman Church is using the same tactics, the Jesuit school system being used to spearhead their drive to Catholicize our country. A smug, complacent Protestant Church must awaken from its slumber of death.

THE CHURCH MUST PROCLAIM THE GOSPEL, the good news of salvation, giving heed to Paul's admonition to Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2). The Church must possess a missionary zeal to carry the gospel to the lost. It must also give positive Christian instruction.

The Sunday school must not only be revived but must grow. It must be able to give competent spiritual instruction to all ages. A degenerating Sunday school today means the death of the Church tomorrow. My military experience has taught me that more expository preaching is necessary; this method of instruction cannot be overemphasized.

Many churches have taught a tolerance and broadmindedness until the pulpit has lost all biblical convictions. This has all been at the expense of the gospel of the Lord Jesus Christ.

The Protestant has been taught to be tolerant toward other groups, and when he meets a member of an intolerant group, as the Roman Catholic Church, naturally he follows his former teachings. The result has been tragic.

Thousands of Protestant soldiers have been drawn into the Catholic Church by the Roman Catholic marriage system. This was not only true in the United States, but became more prevalent as Protestant American soldiers married Catholic women on the European continent.

Every Protestant chaplain has had to put up with this embarrassing situation, while the Catholic Church boasted of the thousands of non-Catholics who have been converted to the Catholic faith by their chaplains. How? By preying upon Protestant youth who have not been instructed in the Word of God. Liberalism without biblical convictions and void of a positive gospel message can never compete with the Roman Church.

LET US NOTICE the facts that face the Protestant Church as far as the men from the military service are concerned. A large percentage of the sol-

May, 1946

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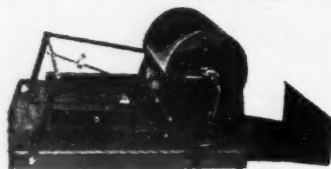
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diers of this war are sons of the veterans of World War I. Only about 5 per cent of World War I veterans became active or affiliated with the Protestant Church. What will the percentage of World War II veterans be? During one of my recent services, I brought up this question and practically every man answered that there would be less return to the Church than after the first war.

World War II has come to a close. The days of reconstruction are before the world and the Church. The Protestant Church in America is finding itself in an era of critical decision. Either we must go back to God and His program, or plunge farther into defeat. Our religious liberty has been handed down as a heritage to us. But this precious heritage that has been placed in the hands of Protestant America shall soon be lost unless we accept our God-given responsibilities.



Revolution Everywhere

[Continued from page 545]

strange spectacle of a lawless world in a law-ordered universe. How He that sitteth in the heavens must laugh at our reasonings and our conclusions!

QUESTIONING AUTHORITY BEGINS with questioning the authority of God.

I charge the new theology with being responsible for much of the present revolutionary spirit. You slipped into our churches and robbed the people of their faith in a God who would some day bring men to judgment. You made God stand for judgment at the bar of human reason. You scoffed at the idea that God could give a revelation. You made of the prophets a set of men who were dreamers and irresponsible. You made of the Saviour a deceiver who fell in with the Messianic hopes of the Jew, not because they were true, but because they were popular. You make of the Bible a book of fables and myths fitting any interpretation. You accept as the word of God only what suits your fancy and reject the rest. You have inquired into the authority of God and doubted the authority of His Word. That spirit has percolated down to the mass, and as a result everything established is questioned.

Thank God, there is in the Church a splendid company who have not bowed the knee to Baal. The true child of God has nothing to fear in all of today's threatenings, for God is not surprised at these happenings. He is not dependent on the plans of our Church conventions for a solution. There are no emergencies with Him, and He has an answer to every world problem. He has quiet for all our unrest.

The hope of the world is the Man the world rejected, and it is for us to hold up that Man as Redeemer and Saviour, and leave the rest to Him.

Moody Monthly

Golden Nuggets for Bible Students

By KENNETH S. WUEST

CHRISTIAN SAFETY

(5) Moreover, all of you, bind about yourselves as a girdle, humility toward one another, because God opposes Himself to those who set themselves above others, but gives grace to those who are lowly. (6) Suffer yourselves therefore to be humbled under the mighty hand of God, in order that you He may exalt in due time; (7) having deposited with Him once for all the whole of your worry, because to Him it is a matter of concern respecting you. (8) Be of a sober mind, be watchful. Your adversary who is a slanderer, namely, the devil, as a lion roaring in fierce hunger, is constantly walking about, always seeking someone to be devouring. (9) Stand immovable against his onset, solid as a rock in your faith, knowing that the same kind of sufferings are being accomplished in your brotherhood which is in the world. (10) But the God of every grace, the One who has called you in Christ with a view to His eternal glory, after you have suffered a little while, shall Himself perfect you, shall establish you firmly, shall strengthen you, shall ground you as on a foundation. (11) To Him let there be ascribed this power forever and forever, Amen (I Pet. 5:5b-11).

"Be clothed" is the translation of ἐγκομβόμαι (egkombomai), which speaks of the act of tucking up the long outer garments of the Oriental around the waist as a band or girth. The exhortation is to put on humility as a working virtue which would make all the other virtues what they should be. "Humble yourselves" is the translation of ταπεινώθητε (tapeinōthete), in the passive voice. The subject of a verb in the passive voice is inactive and is acted upon by another. These saints are exhorted to allow God to make them humble, the humbling process being the sufferings caused by the persecutions they were enduring.

"Care" is the translation of μέριμνα (merimna), anxiety, worry. The persecutions caused these Christians to worry about their well-being. Peter exhorts them to deposit with God as His responsibility, all their anxieties; not one at a time as they come, but all that may come in the future. They should bundle them all up and give them to Him. Then when they come, they will not cause the saints anxious care.

The words, "He careth for you," in the Greek text are literally, "To Him it is a care concerning you." Each saint is a concern of God. He is concerned about the welfare of each believer.

"Resist" is from ἀνίστημι (antistemi), which means "to stand against." It does not mean "to fight against."

"Steadfast" is the translation of a military term. Paul uses it in Colossians 2:3, "Beholding your solid front or phalanx." The Greek phalanx was a body of heavy-armed infantry formed in ranks and files close and deep.

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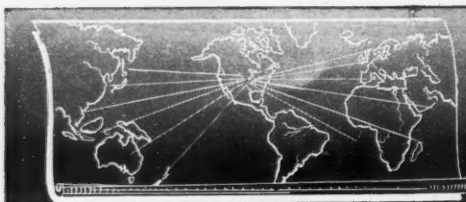
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ISTANBUL (CONSTANTINOPLE), TURKEY

A view of the Turkish and European quarters of Istanbul, formerly Constantinople. In this picture the famous Golden Horn, the Bosphorus, the Galata Bridge and various mosques are visible. Though radical changes took place in Turkey between the two world wars, one thing has remained nearly constant—Mohammedanism still retains its hold on the people and makes this a most difficult mission field. Recent Russian demands have brought Turkey and its chief city once more into the news headlines. Acme photo

FAITHFUL WITNESSES

HIDDEN among the mountains in Mexico is a certain district which has for years been closed to the gospel. Its isolation from the rest of the country gives to its local authorities complete power over the lives of the people. Yet into that district boldly went Sr. Ricardo Garcia with his Bibles, and before long the transforming power of the gospel message was being felt, even in the face of fierce opposition.

Since that time, a group of believers has been formed in that village. Opposition has not for one moment ceased. These faithful brethren have been repeatedly threatened with death. With great difficulty they have been allowed to bury their dead in the village graveyard. Constantly they are accused falsely before the district authorities. Their night services are interrupted by the shouts of insults and the shooting of pistols on the outside by the wild crowd of the village. As these believers make

their way home after these night services, they are waylaid by groups of drunken men who try to frighten them with knives and pistols.

A few months ago, the political authorities of the district visited this village. The brethren were fearful that they had come to force them out of their homes, because of some false accusation. There was a village meeting which all the villagers were required to attend. The brethren went with fear, but determined, come what might, not to say one word in their own defense.

As had been previously arranged by the Catholic group, their spokesman was to be the village teacher, who, at the most propitious moment, was to present the demands of the village that the Protestants be driven out. The teacher rose to his feet, as a strange quietness settled over the Catholic group. The brethren sensed this immediately, and knew that the fateful moment had come. He began his speech by first praising the authori-

ties for their most unselfish interest in the welfare of the village. As soon as he felt that he had won the authorities to his side, he boldly demanded that the Protestants be driven out of the district, before all the people became divided. The majority of the gathering expressed their complete agreement by shouting that this be done. What could these few defenseless believers do? Nothing but fearlessly await the long-expected sentence.

The secretary of the town council of the district rose to his feet immediately. Both groups waited breathlessly, for this man was known as a bold, aggressive and mercilessly outspoken person. His face was flushed as he addressed the crowd. He told them that he also had bought a Bible and was reading it. He had come to the conclusion that it was indeed God's Word. He was therefore in perfect sympathy with the Protestant work being done there. He confessed that on two visits to Mexico City he had attended services in a Protestant church, and had seen there such reverence and spiritual warmth that he was completely convinced they had the truth.

In a very blunt manner he warned the teacher that his business was in the classroom and not in religion. He told

the assembly of the changed lives which he had witnessed in the case of several of the believers then present, and pointed them out as models of the type of people that the district needed. He closed with these words, "Gentlemen, let me warn you not to place a hand on these evangelicals, and think twice before you ridicule them, because those who do, I give you my word, shall be severely punished."

It would have been difficult to know which side was the more astounded. The poor teacher and his crowd tried to offer excuses, but seeing that this only made their situation more embarrassing, they made their exit as quickly as possible. The believers could only lift their hearts in praise to God for His wonderful deliverance and vindication.—*The Mexican Indian*.

A MARTYR'S CROWN

Aside from the deliberately fomented outbreaks of violence against evangelical believers in Mexico last year, sporadic acts of lawlessness have sometimes occurred in other Latin American countries, leading even to martyrdom.

"On Saturday afternoon, January 26, Jose de la Cruz Bolivar became a martyr for the sake of Christ," says a letter from missionary Elof Anderson, of north-eastern Colombia. "In August, 1944, just eighteen months ago, Cruz found Christ as Saviour. Although just a simple-hearted mountaineer, his growth in grace and in the knowledge of the Word was phenomenal.

"Our newest church in Norte de Santander is that of El Paramo. It was officially organized last June, just seven months ago. Brother Cruz has been serving as elder and leader of this new flock. El Paramo is a remote, isolated mountain district surrounded by fanatic towns. The little flock has suffered much persecution. Attempts have been made on the lives of three of our missionaries on recent trips to El Paramo.

"Last Saturday the enemy succeeded in ambushing and shooting Brother Cruz. He died almost instantly. It is touching to learn from his brother that his last words were a prayer for his enemies."

CO-OPERATION IN HONDURAS

An Inter-Mission Committee of the four main evangelical bodies working in Honduras met for the first time in Tegucigalpa on January 29 and 30. Missions represented were the Evangelical and Reformed, the Central American, the National Holiness, and the Moravian; and invitations were also extended to the Friends and to the independent Methodist churches to appoint representatives on the committee. While actions of the committee are subject to ratification by their separate missions, the members themselves believe that from this move toward united action there may develop an alliance of the evangelical Christians of Honduras.

The committee plans to establish standards both for the training of new missionaries in the country and for the ordination of national workers. New mis-

WARNING!



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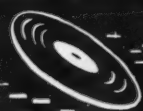
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Nobody Knows the Trouble
I See
6. What a Friend We Have
in Jesus
Little David Play On Your
Harp
The Old Rugged Cross
7. Let the Lower Lights Be
Burning
Amazing Grace
O Old Ark's A-Moverin'

8. I Love to Tell the Story
We Shall Rise
9. When Morning Comes
Lead Me Gently Home,
Father
10. On the Jericho Road
In the Sweet By and By
11. This World Is Not My Home
Never Alone
12. Onward Christian Soldiers
Rock of Ages
Dare to be a Daniel

And These Twelve New Records . . .

13. We'll Soon Be Done With
Troubles And Trials
Fairer Lord Jesus
14. Steal Away
The Old Account Was
Settled Long Ago
15. Battle Hymn Of The
Republic
All Hail The Power Of
Jesus' Name
16. Jesus Savior, Pilot Me
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17. My Heavenly Father
Watches Over Me

- Bringing In The Sheaves
18. O Little Town of
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19. Sweet Hour Of Prayer
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Atwood)
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Wondrous Cross (Piano
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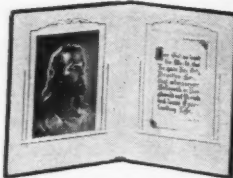
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sionaries will study not only Spanish, but the geography and history of the country, its government and the laws pertaining to missionary work, as well as the beliefs of the people to whom they will minister. Study of the history and polity of the other missions in the field will also lead to better understanding.

Literature needs received strong emphasis, particularly for believers. Negotiations were begun for the publishing in Spanish of the Moravian *Daily Texts*. It was also planned to pool visual aid materials and arrange new purchases so as to avoid duplication and obtain wider use. It was even planned that speakers from other countries should be shared by all missions as far as practicable.

While realizing that there will be difficulties in the carrying out of some plans, earnest Christians will warmly welcome this new move toward a more united Christian front on the mission field.

A PEEP BEHIND THE VEIL

"I looked for some to take pity, but there was none" (Ps. 69:20).

The mental sufferings of the women are worse than the physical. Poor Zershi, she knew that she was failing as a wife. She could not produce a son, so of what use was she?

One day her husband told her to bring some wood and accompany him to a certain shrine. She gathered a bundle and tying it up, put it on her head. They set out, he leading and she following. On arrival at the shrine she was told to sit down and wait outside while her husband went in. After waiting for about three hours she heard footsteps. Seeing a strange man approaching, she pulled her black cloth closer around her face, but was surprised and frightened when he stopped and spoke to her.

"Come along, woman!" he said. "I am waiting for my husband," she replied. "Husband!" he laughed. "I am he! I have just bought you!"

And so by a man's whim, Zershi's husband, home and whole life were changed, and she had to accept it without a word. It was her fate!

Sahib Jan once asked the writer to attend her niece when her time for childbirth came, and continued: "But she asks me to beg you that, if it is a girl baby, you will not let it live! She has already asked her father to promise this, but he refuses, and has told her to call you!" "But why does she not want her baby to live?" "She says she cannot bear to bring a girl into the world to face such a life of suffering as she has had!"

Oh, what a message there is for such of the One who loves and cares, and of the joy and peace He gives to those who trust Him!—Miss F. M. Davidson, Peshawar, North West Frontier Province.

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Moody Monthly

Why Not Revival?

[Continued from page 541]

Of course we know that God will remove His own people before final destruction falls on the earth, but we could have a foretaste of that ultimate catastrophe when the elements shall melt with fervent heat.

We like to think of another event that could take place tonight. Jesus could come. He is coming like a thief in the night, and we are to watch lest coming suddenly He find us sleeping. We are told in the Word that some will be found scoffing, some will be surfeiting and some sleeping, but some will be found serving, and may we be among that number!

There is one thing more that could take place tonight. A revival could begin. The revival under Hezekiah came suddenly. At Pentecost the fire fell suddenly. God works quickly when we are ready. I am not thinking merely of an emotional outburst. I am not talking about rolling in the hay and foaming at the mouth. The next revival may be emotional; I do not know. A little emotion wouldn't do any harm in most of our gatherings. But the revival could begin very quietly without outward manifestation.

I do know that we face one of three alternatives: it is the Lord's return, or revival, or ruin. And we could have revival if only we would bend ourselves in complete submission to God.

WE HAVE AN HONORED GUEST with us tonight. "Where two or three are gathered together in my name, there am I in the midst of them." Jesus is here tonight. If during the next few minutes every one of us would bow in complete submission to Him, we would have revival. For revival is not something queer or fantastic. Most of us are subnormal and some are abnormal, and a revival is the normal state of Christians fully in fellowship with the Lord.

We have another honored guest, the Holy Spirit. Evan Roberts said there were three spirits in every meeting, the evil spirit, man's spirit, and God's Spirit. I know the devil is here, for he has not missed a meeting. I know God's Spirit is here.

Is your spirit yielded to God's Spirit? There may be Christian workers, preachers, even missionaries here who know all about the theory of it, but whose spirits are not submissive to His Spirit. God bend us and break us, mold us and make us after His will! That is revival.

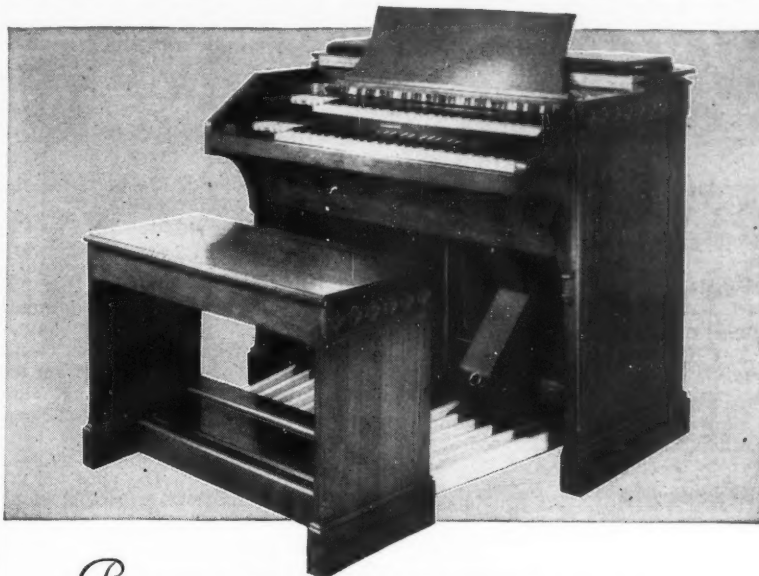


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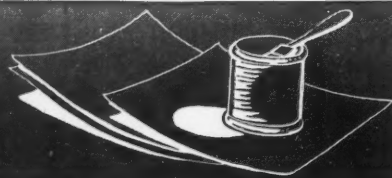
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For thy love is a lamp, and thy faith in me is a light, and thy reproofs of instruction have shown me the good way of life.

My heart doth safely trust in thee, so that I have no need of spoil.

You have done me good all the days of your life.

Your children shall rise up and call you blessed.

Many of your children have done virtuously, but thou excellest them all.

Strength and honor are your uniform; and you shall rejoice in time to come.

I shall honor thee, that my days shall be long upon the land which my God

giveth me.—Chaplain (Capt.) Jacob S. Mackorell, Jr.

NONE QUITE LIKE HER!

The world is full of folk, but none quite like her. The first friend, the truest, kindest, staunchest—all these she has been, and more. Nothing is too bad for her to undertake; no burden comes but she wishes to share; our joys are her joys, our sorrows are her sorrows.

Though we had no learning, her example would teach us. Did none tell us of friendship and love, we would have seen its glory reflected in her eyes. Though none spoke of God, her presence would have told us He was near.

The world is full of people, but none like Mother!—*Rays of Sunshine.*

A SPIRITUAL SECRET

On his retirement as archbishop of Canterbury, the late Dr. Gordon Cosmo

Lang made public this statement: "I have asked myself whether I could pass on to you some master thought which I might leave as a testament to my people out of a long experience of a very varied ministry. I have no doubt as to what it is. It is the truth of the words of my Lord and Master, 'He that abideth in me, and I in him, the same beareth much fruit, for apart from me ye can do nothing.' I know that my many failures have come as a result of my forgetting this truth. And I know what has been worthy of doing has come from remembering it."—Selected.

LOVE IS NOT EASILY PROVOKED

Stephen Merritt gave a free dinner at his mission for homeless men. After sharing with them, he took up his hat to go, and found that some of the men, in a prankish spirit, had half filled his hat with bacon rinds and other table scraps. He was furious for a moment, and in a towering rage he stepped on a chair and delivered a speech. He stormed at the tramps and berated them for their ingratitude.

Then suddenly there flashed into his mind the words of Scripture, "Love suffereth long and is kind . . . and is not easily provoked . . . beareth all things." He lived too near to God to be led astray for long. The Holy Spirit rebuked him within, and the bit of temper passed, and contrition filled his heart.

He then and there apologized in all humility, telling the men that he knew he had grieved his Lord. He then invited them all back to another dinner the following night, when nearly forty men accepted Christ.—*News Letter.*

THE LOVE OF LIBERTY

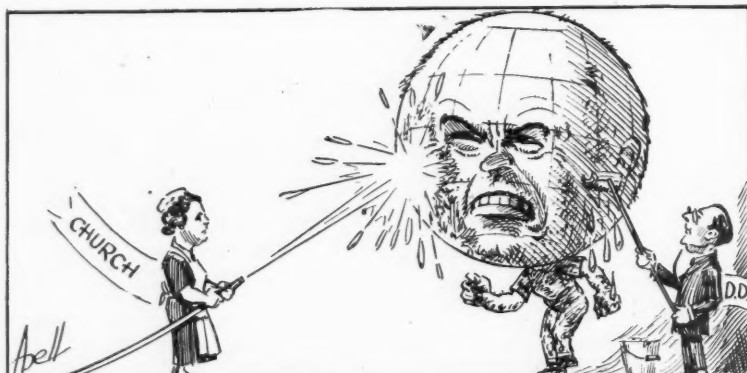
What constitutes the bulwark of our liberty and independence? It is not our frowning battlements, our bristling sea-coasts, the guns of our war steamers, or the strength of our gallant army. These are not our reliance against a resumption of tyranny in our land. All of them may be turned against our liberties without making us stronger or weaker for the struggle.

Our reliance is in the love of liberty which God has planted in our bosoms. Our defense is in the preservation of the spirit which prizes liberty as the heritage of all men, in all lands everywhere. Destroy this spirit and you have planted the seeds of despotism around your own doors. Familiarize yourself with the chains of bondage, and you prepare your own limbs to wear them.

Accustomed to trample on the rights of

Moody Monthly

MAN'S WAY



God's Way

★

those around you, you have lost the genius of your own independence, and become the fit subjects of the first cunning tyrant who rises among you.—Abraham Lincoln.

DO SOMETHING YOURSELF

Moody told how once he came on a group of well-to-do church people who were praying for the removal of a debt of five hundred dollars on their church. "Gentlemen," said Moody, "I do not think, if I were you, I would trouble the Lord in that matter."

Is it not true that we often try to pass on to the Lord some responsibility He has very plainly laid upon us? It would be easy to dwell long on this theme. We are praying now, some of us, concerning juvenile delinquency. Our own children are in danger. God is saying to us: "You are their parents. Do something about it yourselves. You have the authority and the power. Do not cry to me, but go forward yourselves along the line of your parental duty."

What about the Church in these days? It is facing everywhere serious problems. The losses incident to war; the seeming indifference of parents to the spiritual welfare of their children; the godlessness of the masses about us. It is easy to cry to the Lord about it. But what are we ourselves doing to meet the issues that confront us in these postwar days? To all of us comes this message that was spoken to Moses long ago: "Wherefore criest thou unto me? Speak to the people that they go forward."—*The Presbyterian*.

STAND FIRM

The liquor traffic is on the march. Its advancing lines have made amazing breaks through the defenses of morality and religion. I wonder if we fully realize how successful this enemy of human well-being has been in the last five years.

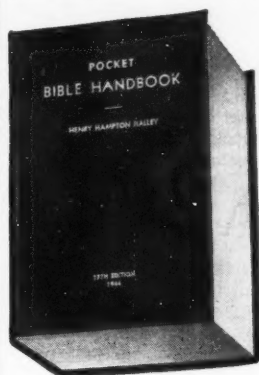
I try to know what is going on. For years—many years—I have kept myself "alerted" against the encroachments of this foe. I have enjoyed being referred to as a minister of the gospel who is not "an innocent abroad," not "a babe in the woods."

But I have to make a confession. I have to own up that the assaults of old King Alcohol have penetrated the lines of decency and good behavior more deeply than I had realized.

Just three months ago an upstanding professional man told me about his daughter. She is a fine sixteen-year-old girl, a junior in high school. She mixes easily and well, but she is not being invited to parties. She enjoys social affairs and gets on well with young people, but her friends—fellow students in secular school, some of them in Sunday school—do not want her at their parties. They say to her, "You are a wet blanket; you put a kind of brake on the rest of us. You will not drink cocktails. We like you, but you depress us at our parties."

Her father is troubled. He should be. He is an official member of one of our churches. He knows what cocktails can do. He wonders just how long his fine,

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gay young daughter will continue to share his views.

Now, I have known for a long time how social drinking—favored and practiced by the highly placed—was making encroachments, even into Methodist circles. Of course, I had seen young people in their late teens and early twenties lined up at hotel bars and seated midst dim lights at cocktail lounge tables. But I did not know that the sixteen-year-old "church-reared" youngsters at their home parties were so enamored of cocktails that an abstainer soon became *persona non grata*.

Did you know that such things are taking place? It is time we knew. The facts may shake us out of our complacency. The awful truth may arouse us from our lethargy. Of old the prophets said, speaking for God, "My people do not see. My people do not know." Surely such must be the case today.—*The Christian Advocate*.

THE MINISTER'S HOLIDAY

Alexander Whyte, the great Edinburgh preacher, was approached one day by a student who was soon to begin his life work in the ministry. The student asked what advice Dr. Whyte could give that would help him in his ministry.

The answer was somewhat surprising: "Young man, take long holidays, and each time you finish preaching go directly from the pulpit to the vestry."

Humor and earnestness were mingled in the words. This man who knew his own heart so well was aware of how easily the pleasant but superficial compliments of a congregation concerning a sermon can debase the soul of the preacher and make him inattentive to that deeper judgment of God on the sermon which he needs above all to hear.

God's judgment on his preaching is always much more distressing, but also much more fruitful for him than the judgment of men. How easy it is to leave the pulpit with a thoroughly bad conscience and fifteen minutes later to leave the church door with every whisper of it safely smothered for another week!

Dr. Whyte knew also that in a ministry where duties and opportunities are always more than can be overtaken in the time available, it is essential that there should be adequate provision for the replenishing of a man's resources of body, mind and spirit. The danger is always at hand that through physical fatigue, or mental starvation, or spiritual exhaustion, we shall be going through all the motions of the ministry but actually doing nothing.

A minister owes it both to himself and to his people to guard against the demon of futility. He should tell his people frankly that he must have one day in seven clear of all except emergency duties and free for this threefold recreation if his ministry among them is to be maintained at its highest level. He should also interpret his annual holiday not in negative terms merely as "time off," but as one of the most important constructive periods in his year's ministry.—*The Presbyterian*.

The Christian's Dynamic and Directive

[Continued from page 543]

desert or jungles, the cold and inconveniences of any field do not stop the service of those moved by the love of Christ.

This love of Christ is also reflected in our love of man, for "if a man say I love God, and hateth his brother, he is a liar" (1 John 4:20). We have this commandment, "That he who loveth God love his brother also." Thus, when the mind which was also in Christ Jesus is in us, we do not have to talk about race hatred, labor or management problems, and the methods of correction. We have to live out the life of Christ which is in us.

For Ephesians 2:10 reminds us that we are created in Christ Jesus "unto good works, which God hath before ordained that we should walk in them." We are reminded also of the words of our Lord, "Let your light so shine before men, that they may see your good works, and glorify

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your Father which is in heaven" (Matt. 5:16).

If Christ is in us, we are in Him. If we are in Christ, we are risen with Him, and because of that we seek those things which are above. The things of our flesh, the things that are under condemnation by God are put away, and we have put on the new man. And so there is forbearing one another, and there is forgiving one another, the qualities of life that are presented in detail in Colossians 3, coming to a climax in the general statement that "whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." And this is done "heartily as unto the Lord, and not unto men."

Paul rated himself to be the chief of sinners, and he declared that if any man—he would not leave out any, no matter how deep down in sin, nor how high in education and culture—if any man is in Christ Jesus, he is a new creature. The dynamic of God has entered into his life and he is transformed by the Spirit of God, baptized by that Agent into the body of Christ. This is what makes help for the helpless and hope for the hopeless.

Dr. F. A. Robinson refers to one such case. Those who were unable to meet life's problems in one of the most desperately destitute parts of London were moved, under the direction of welfare agents, to Canada. Here they were all cared for, with the exception of one family that looked so hopeless that nobody wanted them.

The husband and father left his family, and going to another city was reached for Christ. There entered the dynamic of God, and His directive, and this one who had been so low in his life became strong in the Lord and entered into the fellowship of the church. In due time, he guided his children through education and Christian experience into places of responsibility and he himself became an elder in the church, of whom it was said, "He uses the poorest English, and has the best common sense and the finest Christian spirit of any man on the session."

IT IS THE SENSE of this dynamic and its direction that caused Paul to count all things together, and then as a real mathematician, to strike a balance, and say that he would give them all up if he might win Christ and be in Him, not having his own righteousness, which is of the law, but that which is through the faith of Christ.

He did this, however, that he might know Christ, and the power of His resurrection, and the fellowship of His suffering, and be made conformable unto His death, if he might by any means attain unto the resurrection from among the dead.

It was his superb conception of all that was involved in this relationship in Christ that caused him to say, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

In Christ is the Christian's dynamic, and in love of Christ, his directive.

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Practical and Perplexing Questions

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THE SONS OF KORAH PSALMS W.C.R., Wis.

Question: How is it that the sons of Korah were permitted to write psalms in view of their great sin of rebellion in Numbers 16? Did they not all perish then?

Answer: The children of Korah were spared in this rebellion (Num. 26:11). Evidently it was an act of special grace on Jehovah's part toward them. This family was later noted for its devotion to God and His service. Samuel was a descendant of this family, so it may have been favored by King David. The eleven psalms ascribed to the sons of Korah (42-49, 84, 85, 87, 88) have a strong prophetic element in them and delight in the praise of Israel's God. They emphasize and take delight in the service of the Temple. God's special grace toward them evidently made a deep and lasting impression.

—P&PQ—

RACHEL AND LEAH A.P., Altoona, Pa.

Question: Does the word "week" in Genesis 29:27, in connection with Leah and Rachel, mean an ordinary week of seven days, or is it a period of seven years, as in the book of Daniel?

Answer: This week is evidently a period of seven days, especially since also a literal period of seven years is mentioned in the same verse as distinct from the "week." The week is the period of the celebration of the marriage (Judg. 14:12). To have forsaken Leah before the week was ended, as Jacob's disappointment and anger might have dictated, because of the fraud perpetrated on him, would have been an insult to both Leah and the family. This would surely have been avenged by them. The order of events seems to be that after having served seven years (a sort of dowry) for Rachel, and having been given Leah, the week of marriage celebration was fulfilled. Rachel then became his wife also, for whom he served another seven years.

—P&PQ—

PLOUGHSHARES INTO SWORDS

Question: How is it that in Joel 3:10 we find the command, "Beat your plowshares into swords, and your pruninghooks into spears," whereas we find the opposite in Isaiah 2:4 and Micah 4:3? Is not this a contradiction?

Answer: There is no contradiction whatever, but there is a difference of time. The prophet Joel is speaking here of the Day of the Lord, which is a day of judgment upon the nations, particu-

larly in their relationship to Israel (Joel 2:1; Obad. 15). It is a time of judgment also upon the wicked in Israel (Zeph. 1:14, 15; Joel 1:15). Israel, as a purified remnant, will then be delivered from its enemies (Zech. 12:2-10; Joel 3). It is in this connection that it is called upon to take up arms against its enemies, and in God's strength to overcome them. Isaiah and Amos speak of a time following this, when Israel's repentance and restoration have been accomplished, and all enemies subdued. The reign of Christ over the earth will have been set up then. This is quite clear from the context in both Isaiah and Micah. There will no longer be need of sword and spear, and pursuits of war will then give way to pursuits of righteousness and peace.

—P&PQ—

FORTY IN THE SCRIPTURES F.S., Birmingham, Ala.

Question: What is the scriptural meaning of the word "forty"? Does it typify or symbolize something definite?

Answer: The number forty, like other numbers, is symbolic in the Scriptures. It stands, generally, for testing and fullness of experience. It is made up of four and ten, both of these numbers symbolic in themselves. Four is frequently used to denote universality in connection with the earth: the four winds (Ezek. 37:9), a fourfold division of the heavens (Job 9:9), the four world powers (Daniel) and the four horns (Zech. 1:18), the four corners of the earth (Isa. 11:12), and many other fours relating to various human experiences. The number ten is used to suggest fullness, completion, magnitude: ten plagues, ten commandments, ten horns, a millennium which is 10 x 10 x 10, ten divisions of Genesis. It is used also as a round number (cf. Deut. 23:3 with Neh. 13:1). So a tithe stands for the whole. Ten is the prominent number in the measurements of the sanctuary and of Noah's ark. (See also such passages as Gen. 31:7; Lev. 26:26; I Sam. 1:8; Job 19:3, Matt. 25:1; Luke 15:8.) The number forty as a combination of both these numbers has the element of both (see Gen. 7:4, 12, 17; Exod. 24:18; I Kings 19:8; Num. 13:25; Gen. 25:20; 26:34; I Sam. 17:16; Ezek. 29:11-13, and very many others). It, therefore, stands for fullness and testing in human experience, both individual and universal, and often stands for human failure.

—P&PQ—

PSYCHIANA

Question: In view of a number of recent inquiries concerning this cult, course, or practice, the following is reprinted with a few changes from the January, 1943, issue of the *MOODY MONTHLY*.

Answer: Psychiana is a cult founded some ten years ago by a Dr. Frank B. Robinson, former pharmacist and ordained minister. It purports to unfold the secret of making "instant contact with the unseen though ever-present *God-Law* to bring greater health, wealth, and happiness to me and mine" (italics ours). While it does incidentally mention spiritual attainment, its great emphasis is on material benefits. In high-powered but meaningless phrases and lurid advertising, it promises everything one can desire. It is a complete denial and subversion of the faith once for all delivered to the saints (Jude 3), to which its founder refers as pagan tradition and superstition. God is merely a "Cosmic power," to be turned to man's advantage, and a sort of Aladdin's lamp to obtain his desires. Christ is a mere man, "even as you and I." Some of its statements are shocking blasphemies and gross distortions, as when it speaks of "the theory that Almighty God, the Supreme Creator of the universe, after making man in sin in the first place, finally decided that man was so bad that it would take the murder of God Almighty on the cross to 'redeem' man" (italics ours). Psychiana tells you that you are God. All you need to do is to realize it and the world is practically at your feet. And all this may be had for a \$20 beginner's course, (advanced courses costing about \$60). We leave readers to draw their own conclusions. If you want "dancing flashes of power," etc., try Psychiana. Psychiana will cure illnesses after the first lesson. If you want to bring aggressors low, all you need do is to "say ALOUD several times a day": "The Spirit of God will bring your speedy downfall." That it is a snare and a delusion should be plain to every child of God, and indeed to anyone with common sense.

—P&PQ—

THE PURPOSE OF THE LAW C.V., Newton, Kan.

Question: What was God's purpose in giving the law on Mount Sinai? Why did not God continue to lead His people by conscience, since the law is a mirror and a guide? It seems to me God was stepping down in giving the law.

Answer: According to Romans 7, one reason for giving the law was to lead Israel (and all God's people) to feel the exceeding sinfulness of sin. It was also given to make us realize that being sinners by nature we could never so perfectly keep it as to satisfy the divine righteousness. When Paul thus realized the true meaning and purpose of the law, it brought to him the consciousness of sin and condemned him, and he found himself to be worthy of death (Rom.

7:9). The law was, therefore, also a "schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:24); that since we could not perfectly fulfill its demands, One must be found who could and did, whose perfect fulfilling could be applied or imputed to us through faith in Him. Conscience alone is not sufficient for the doing of that which is right. It must be aided by divine revelation and illumined by the Spirit of God. In Paul's case, compare Acts 23:1 with 26:9. The children of Israel certainly needed the law as a people in a primitive spiritual state. The law was given to them also to lead them to a higher spiritual state. Even so, concessions were made to their low spiritual condition (Matt. 19:8), and some laws were given which do not measure up to Christian morality, but were for the protection of the weak and defenseless in a primitive and crude state of society.

God was not "stepping down" in giving the law. It is His moral law, and Paul tells us that it was holy and righteous and good (Rom. 7:12).



The Tares and the Wheat

[Continued from page 547]

stitute the tares. Then we shall have no difficulty. Where there is an open, avowed godlessness and denial of the clear teachings of Scripture, there Christians ought to exercise church discipline, as other scriptures plainly teach.

What a solemn word this has been! May it stir us all to great searching of heart. May it lead us to pray with the psalmist, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139:23, 24).

Mind and Heart

By the late Max I. Reich, D.D.

Let mind and heart unite
In glad accord,
Wouldst thou be well equipped
To serve thy Lord.

For truth without the love
Is hard and stern;
It needs love's sacred flame
To make it burn.

Truth may inform the mind
And show the way;
Love gives the power to tread it
Day by day.

Bare truth without the love
Is cold like death,
Till love has warmed it
By its living breath.



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Canby, Oregon, July 11-21
Denzil, Sask., July 11-21

Lake Swan, Florida, Aug. 26-Sept. 1

Camp Meeker, Calif., July 12-21
Asheville, N.C., July 14-21
Mahaffey, Pa., July 19-28
Beulah Beach, Ohio, July 26-Aug. 4
Old Orchard, Maine, Aug. 2-11
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May 19

A FRIEND WHO LEARNED TO BELIEVE

John 11:7, 8, 16; 20:24-29

Memory Selection: *Blessed are they that have not seen, and yet have believed.*—John 20:29.

Doubt and faith—both seem to come to the hearts and minds of men. Yet they are directly contradictory to one another and cannot exist together. To believe is to drive out doubt, and when doubt comes in, faith loses its grip.

Thomas, and his experience following the resurrection of our Lord, presents a lesson on what a man can do to meet honest doubt and how such a man can come out into the sunshine of faith.

We may learn here that one should never doubt his belief in the true God and His Word, and never believe the doubt which comes between him and the Lord. Always doubt your doubts; that is, put a question mark on them and make them prove themselves. Always believe your beliefs; that is, respond to every impulse of the Holy Spirit to believe.

We find in Thomas, first an expression of

I. Fearless Loyalty (John 11:7, 8, 16)

Unafraid of the threats of men, Jesus was about to go once more into Judea. On His last two visits there, the Jews had sought to kill Him, namely, at the Feast of Tabernacles (John 8:59) and at the Feast of Dedication (John 10:31).

He was not One to draw back for the fear of men when the Father's will led Him forward in His service to humanity. Lazarus was dead, and Mary and Martha needed Him and He was going to them.

Then came a fine expression of the loyalty of Thomas. If his Lord was going to face death, he was willing to go along and die with Him. Let us recognize that here was a man of real courage, willing to show his loyalty even by giving his life.

There is something fine about that attitude, and something which shows us that when this man later expressed doubt, it was not the silly and shallow unbelief of a trifler. This man loved the Lord and served Him, and yet he failed Him.

When we think we are strong, we had better watch out lest we fail. Let us be clear and triumphant in our declaration of loyalty to Christ, both by word and

by life. And then let us set a double guard against the enemy of our souls.

Satan has no keener delight than that which comes from tripping up some ardent believer and loyal witness for Christ. He will do his best to make such a one overconfident, or else push him down deep in discouraging circumstances, and then he will try to make him doubt God. We are not "ignorant of his devices" (II Cor. 2:11), so let us be on guard against them.

Thomas next appears in

II. Faithless Failure (John 16:24, 25).

He had been willing to die for His Lord, or with Him, but now the Lord had been taken by wicked hands and crucified. He and the disciples were alone to face a hostile world; at least so it seemed to them.

The awful day of crucifixion preyed heavily upon the mind of Thomas. That is evident from verse 25. He had been thinking of those awful bleeding wounds, and had forgotten about the promises of resurrection.

Jesus died, and that is a precious truth; but one must not stop there, for a dead Saviour is no Saviour at all. Thomas got sidetracked in his thinking. Let us not make the same mistake.

Another reason for his failure was that he did not go to the meeting of his brethren. Perhaps he did not feel like going, and did not think it was any use to go. Ah, but that's just the time one most needs the fellowship of other believers. Go, and you will meet the Lord!

The Lord was there and Thomas missed Him. We, too, will miss the Lord and His blessing if we stay away from His house and the meeting of His people.

Having gone thus far in discouraged unbelief, it was easy for Thomas to take the next step and demand physical proof of the resurrection. His despondency had now reached the place of making unreasonable demands and of discrediting the witness of others.

We should never make spiritual decisions or declarations of our views when we are in the grip of discouragement and despondency. Life is badly warped at such a time. The only thing to do then is to seek God in prayer for the lifting up of our troubled spirits.

We are glad that we can close our study on the note of renewed faith and of

III. Full Confession (John 16:26-29).

Note that the Lord was ready fully to meet the demands of Thomas, even though they were on the unreasonable side. That was undoubtedly because He knew the essential fineness and truthness of Thomas.

His doubts were unfortunate and entirely unnecessary, but they were genuine. No real doubter will ever remain one long, for if he brings a genuine

doubt to the Lord, he will find it fully met. It is the triflers, those who use their doubts to hide their sins, and those who are unwilling to bring their dark thoughts into the light of the presence of Jesus, who go on doubting year after year.

Notice the comment of Jesus following the glad and complete confession of faith by Thomas. It is a good thing to believe because one has seen and been convinced. That is proper and blessed.

But the real fullness of blessing comes to the one who can rise to faith in Christ because of His word, quite apart from the visible or tangible evidence. This is real Christian faith which declares Christ to be our Lord and our God, the One whom having not seen, we love (I Pet. 1:8).

May 26

FINDING A NEW SENSE OF VALUES

Luke 12:19, 20; 18:24-30; 19:1-10

Memory Selection: *The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.*—Romans 14:17

MONEY, riches, possessions—that's what men are living and striving for in our day. It is going to seem a bit strange, but it will be very salutary to stress once again the eternal truth, best summarized by our Lord Jesus when He said, "A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

Living for the pleasures of the body, following the "eat, drink, and be merry" philosophy of the day, will bring only disappointment and disaster to our people. We need to emphasize that truth in this temperance lesson, even though the Scriptures assigned deal almost entirely with the matter of riches.

It is important that we have the right view regarding our earthly possessions, for if we fail at that point, we lose out spiritually as well. Man cannot separate his life into separate compartments, labeling one temporal and another spiritual. He is one man, and he must bring all the phases of his life under the control of God, or he will go the other way, the way of the world, the flesh, and the devil.

I. Don't Depend on Riches (12:19, 20).

The rich man increased in selfishness as he increased in wealth. He began to feel secure because he had laid up much goods. Now he became proud and boastful. He thought he saw years of comfort and ease ahead. Evidently he had not read, or did not believe, the words of Scripture, "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Prov. 27:1; see also

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James 4:13-17).

Well, can a man depend on riches? The answer is no. They are here today and gone tomorrow. Man himself is here today and gone tomorrow. When he goes, he leaves all that he has unless he has invested it for God.

Money is like a broken reed. The man who leans on it will not only fall, but will pierce himself through with many sorrows (I Tim. 6:9, 10). Don't depend on riches—they will miserably fail you in your hour of need.

II. Beware of the Snare of Riches (18:24-27).

The rich young ruler had come running to Jesus to seek eternal life, but had turned away sorrowful when he found that a man cannot love money and love God at the same time.

Jesus improved the opportunity to point out that it is impossible for a rich man to be saved, except as the grace of God gets hold of him and sets him free from dependence on his wealth.

Apart from the grace of God, it is so easy for a rich man or woman to trust in riches, and to feel no need of God.

Look again at I Timothy 6:9, 10 and you will see that even the desire to be rich leads a man into a temptation and a snare. The man of God is warned to "flee these things; and follow after righteousness, godliness, faith, love, patience, meekness," and thus to be able to "fight the good fight of faith" (I Tim. 6:11, 12).

We repeat that all this has a strange sound to modern ears, so accustomed to the worldly philosophy of trust in things and in dollars. We need to warn our young men and women about the awful danger of loving money.

There is something infinitely better than riches and that is what we find in our next point.

III. Seek True Riches in Christ (18:28-30).

Peter and the other disciple had forsaken all the things of the world to follow Christ, and now as he reminds the Lord of that fact, he receives the assurance that there is a higher level of riches and reward for the loyal disciple.

God will never be in debt to anyone. There is no sacrifice made for His glory which does not find its glorious recompense, and no burden borne for His sake which does not bring its rich reward.

All this is not the result of some kind of "deal" with God. We do not serve Him because we expect a reward, but the assurance of the reward is there to encourage and spur us on in life and service for Him.

The fact is, spiritual currency has far higher value than the gold and silver of this world.

IV. Ask Christ to Deliver You from Riches (19:1-10).

Zacchaeus was a man well versed in the devious ways of the extortioner. He knew money, and how to make it. But he was not satisfied. He knew there was something more worth while than riches. His life was empty.

He sought Jesus. One look from the Master and he knew that he must lay his sinful heart open before Him in con-

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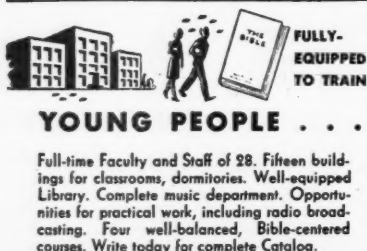
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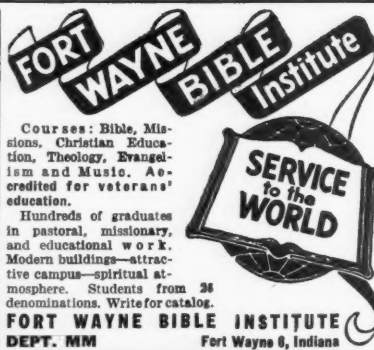
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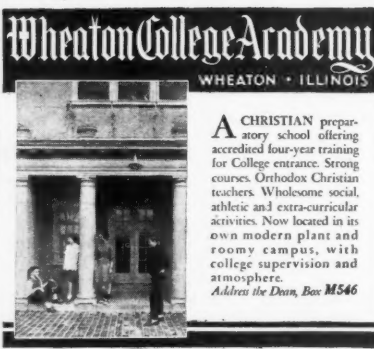
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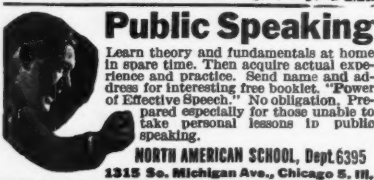
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fession. Salvation came to Zacchaeus that day.

Here, then, is the way to be delivered from the snare of riches—take Jesus Christ as your Saviour and Lord. He may then entrust riches to your care to use for Him, but He will deliver you from a love for gold and from the folly of putting your trust in it.

The person who lives for riches is lost (v. 10), caught in a snare (I Tim. 6:9, 10), trusting in something that will fail him when most needed (Luke 12:19, 20), and trusting something which will keep him from God (Luke 18:24-27), unless there is grace to flee from it and turn to God.

June 2
FRIENDS AT BETHANY
Mark 14:3-9; Luke 10:38-42;
John 11:1-3

Memory Selection: *Let us love one another: for love is of God.—*
I John 4:7

FRRIENDSHIP comes to those who are friendly. That response of heart to heart, which opens up the deep wells of mutual devotion, is one of life's richest experiences.

There is too little true friendship in the world because men and women have not learned of the Lord Jesus what it means to be a real friend.

There are mutual privileges and correspondingly mutual responsibilities in friendship. There are sorrows to share as well as joys, and there are times when there must be the outpouring of sacrificial devotion.

"There's not a friend like the lowly Jesus, no, not one!" is not just the sentiment of a hymn writer. There is no friend like the Lord. He, therefore, merits our fullest devotion.

There are three incidents in our lesson, all of which took place in Bethany, the little village near Jerusalem where our Lord had found real friends. He went there to rest, to pray, and to find companionship. These incidents reveal that

I. Love Gives All in Sacrificial Devotion (Mark 14:3-9).

A rather shocking thing took place in the home of Simon. He and his distinguished guest were at dinner with the disciples, when a woman walked in unannounced and anointed His head with costly spikenard ointment. The disciples were surprised and, led by the betrayer, Judas, who had his hands on and in the money bags, they protested such awful waste.

Think of it—the value of this ointment was three hundred pence, the equivalent (we are told) of five hundred days of work. That means in our day it would be worth from three to five thousand dollars.

She should have stopped to think. Some lesser gift would have shown her love, and this rich gift could have been used for the poor.

Thus reasons the cool, calculating church member; but the believer with his heart full of love for the Master gives without stint, without taking careful thought, prompted by love alone.

The Lord honored her gift, and ac-

Moody Monthly

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May,

cepted it as the anointing of His body for His coming death. He reminded them that they would always have the poor to care for, but He would soon be gone.

Love which never overflows in the abandonment of sacrifice for the one beloved is a cold and distant thing; in fact, one wonders if it really should be dignified by calling it love at all.

The Lord is looking for followers who are willing to give themselves freely and gladly for Him, pouring out the lovely fragrance of a life fully yielded to Him.

II. Love Shares the Fellowship of Joy (Luke 10:38-42).

The little home of Mary, Martha and Lazarus in Bethany was lighted up by that intangible but delightful glow which comes with a friend who honors one's home by his or her presence.

He had often been in this home. Here He found relaxation and comfort. Here He gave of Himself in fellowship and blessing.

But there was a shadow over this visit. Martha, eager to have a good dinner, was "cumbered" in her heart and soon became critical of Mary because she sat at Jesus' feet.

Do not assume that Mary had not done her share of the work. She had, but she "also sat at Jesus' feet." In other words, she knew when the time had come to quit fussing and to get some real fellowship out of the joy of having Jesus in the home.

We who love and serve the Lord need to watch lest we become so "cumbered with much serving" that we lose out spiritually. We can become so busy with church work, holding offices in religious organizations, yes, even with preaching and teaching, that we do not have time for personal fellowship with the Lord.

Christian friend, worker in the church, pastor or Sunday school teacher, do you take time to be friendly with the Lord Jesus? Do you have time to pray, to meditate on God's Word, to have fellowship with Him? He is your best friend. Treat Him as such, and you'll find He will give you great blessing.

III. Love Bears the Burden of Sorrow (John 11:1-3).

The very home where joy was the portion one day became the house of sickness, death and sorrow on another day. Life is like that—we may all expect that tragedy, sickness and trouble will come.

What then? Well, you will find that some of your professed friends will disappear. They are fair-weather companions. They have no taste for storms. Real friends will stand by, and what a treasure they prove to be!

But here again, the best friend of all is Jesus. When Lazarus was sick, "his sisters sent unto him." Send for Jesus in the hour of need! Oh, it is true that He did not come until Lazarus was dead, but He had a good reason for that, and in due time He came.

It is not for us to dictate to the Lord just how or when He is to put His mighty arm around us, and how He is to share with us our heavy burden. But if we send for Him, we can be sure that He will come at the right time and in the right way.

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June 9

TRAINING FOR SERVICE

Mark 6:7-13; Luke 10:1, 2; 14:25-27

Memory Selection: And he that

taketh not his cross, and followeth
after me, is not worthy of me.—
Matthew 10:38

WORKERS for God, and with God! Such is the high privilege of the men and women who respond to His call and who go out to witness for Him.

On the one side, we have a world desperately in need of the gospel, perhaps more so than any generation in history. On the other hand, we have the gospel of the saving grace of God in Christ Jesus, the only solution to the problems of mankind, the perfect answer to man's need.

How shall these two be brought together? By sending out witnesses to tell the glad tidings of redemption and peace. Where shall we find these witnesses? In the church, for only the believer in Christ is qualified to tell others of His saving grace.

Our lesson, in telling of the Lord's calling and sending forth laborers into His harvest field, gives us much helpful instruction regarding service for the Lord. We learn that

I. God Provides for His Workers (Mark 6:7-10).

Jesus sent out His twelve disciples two by two, thus providing every worker with fellowship and help in hours of discouragement and trial. This also served to keep a man in balance so that he would not become self-willed and proud of his own achievements.

It was a wise provision. Perhaps the church should have observed it with more care, and thus have saved some good workers from going astray.

They were not to be cumbered with extra equipment, nor be concerned about their daily sustenance. The Lord would provide through the hospitality and generosity of His people.

We do not apply such a rule in detail to our outgoing missionaries today, but we do operate on the same principle. They go with the minimum of paraphernalia, and with only the promise of God's people to care for them; and with gladness and freedom they tell forth the good news of the gospel.

Note that the expected hospitality was not to be allowed to hinder their work (cf. v. 10 with Luke 10:7). Many a preacher or evangelist has ruined a series of meetings by letting social life hinder prayer, soul-winning, or preparation for preaching.

II. God Gives Power to His Workers (Mark 6:7, 11-13).

He gave them authority over evil spirits, so that they could drive them out. He gave them power to heal; He gave them power to preach effectively.

The man who goes forth to speak for the Lord does not have to muster up his own puny powers or depend on the weak arm of some human helper. His resources are infinite and omnipotent. He speaks for the Almighty God. He has a message with saving power.

All too often the servants of the Lord are apologetic and hesitant in their ministry. They mistake weakness for meekness, and in their desire not to assert themselves, they fail to speak a ringing, "Thus saith the Lord."

The result is that the men and women of the world look down on them and their ministry as something ineffective,

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and in fact, something to be despised.

We need a revival of authoritative preaching, of that holy boldness which was not afraid to rebuke sin and an unwillingness to do the Lord's will (v. 11). We need a new emphasis on repentance (v. 12).

III. God Calls Helpers for His Workers (Luke 10:1, 2).

After the twelve were sent out, He called and commissioned the seventy. That blessed process has gone on ever since. How blessed it is that even in our day of unbelief and sin, hundreds of young men and women are going out to all the mission fields of the world to work with older and experienced missionaries.

Perhaps these words will be read by some young man or woman who has felt the promptings of the Spirit of God to go into His service. Step out by faith just now, and begin to prepare yourself for God's service. If the writer of these notes can be of help to you, do not hesitate to write to him. God is looking for more workers.

Do not overlook the important admonition in verse 2. The Lord is waiting for His people to pray for laborers for fields which stand white and ready for harvest.

Are you praying? If God should call your own son and daughter as the result of your prayers, would you gladly send them to China, Africa, or to the ends of the earth for Him?

This matter of getting out the needed workers into the Lord's service is one which calls for earnest and diligent attention on the part of the Christian church—not next week or next fall, but now!

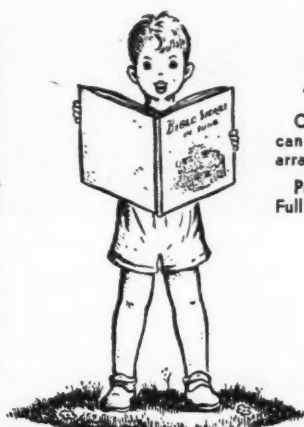
IV. God Requires Self-Denial of His Workers (Luke 14:25-27).

The mighty works and the powerful words of Jesus made it impossible for people to ignore Him. Multitudes followed Him, but He, knowing the fickleness of the human heart, faced them with the real demands of discipleship.

The Lord was never concerned with mere numbers. He wanted followers whose hearts were right. The church has broken down its testimony in the world by its frantic desire for more members, great crowds, large church buildings, at the expense of compromise of testimony.

The requirement of the Lord is unmistakable. A man or woman who is to serve Him must put Him first. No worldly ambition or earthly friendship, no, not even the tender love of family, can come between the Lord and His servant. He is either Lord of all, or He is not Lord at all.

The cross of verse 27 is not, as so many suppose, the little burdens and inconveniences which come to a follower of the Lord. The cross speaks of death, and the one who serves Jesus must put self-will to death and live only for Christ. He says, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).



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The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors

SALVATION

Titus 2:11

1. Effected through Grace (II Tim. 1:9).
2. Merited through Christ (Rom. 4:25).
3. Revealed through Mercy (Eph. 2:4, 5).
4. Accepted through Faith (Heb. 11:6).

—J. Allen Blair.

PAUL'S LAST WORDS TO THE ROMANS REVEAL HIS

Romans 15:14-33

1. Position—"Minister . . . to the Gentiles" (v. 16).
2. Passion—"Preach the gospel" (v. 20).
3. Practice—"Preach . . . where Christ is not named" (v. 20).
4. Plea—"Strive . . . in your prayers to God for me" (v. 30).
5. Prospect—"Come unto you with joy" (v. 32).

—Jesse W. Baker.

FORMULA FOR BLESSING

I Chronicles 4:10

Introduction: No one would think of going to a desert place to pick flowers, yet desert travelers find rare blooms which escape the view of others. One would scarcely turn to genealogical records for the beauties of Scripture, but Jabez is singled out of hundreds for special attention because he was a man of prayer. He knew what he wanted and was specific. Generalities are the death of prayer. In the case of Jabez it was:

1. *The Cry of a Yearning Heart*—"Oh, that thou wouldest bless me indeed." Not life only, but abundant life.
2. *The Cry of a Dissatisfied Heart*—"And enlarge my coast." Divine dissatisfaction is a blessing.
3. *The Cry of a Lonely Heart*—"And that thine hand might be with me." The hands we lift to God must be empty, clean.
4. *The Cry of a Humble Heart*—"And that thou wouldest keep me from evil." "But deliver us from evil."
5. *The Cry of a Sorrowful Heart*—"That it may not grieve me" (be to my sorrow). Sins may well produce the grief that the name of Jabez implies.

Conclusion: "And God granted him that which he requested." "Ye have not, because ye ask not." Let us yearn for greater blessings and refuse to be satisfied with our spiritual achievements. Pray for definite things and expect God to grant our requests.

—S. Maxwell Coder.

ALTARS

An altar is a place to kneel
To pray a prayer, you know;
There's one in every church where 'tis
My privilege to go.

But other altars have I found,
Where 'twas a joy to bow;
Along the road, in wooded nook,
With autumn leaves aglow.

Or on the hill, or lofty mount,
As Jesus often chose;
When I commune with Him there is
A sense of sweet repose.

But holiest of places, now,
My mem'ry brings to me
Is where I prayed in childhood, as
I knelt at mother's knee.
—Carl S. Smith, in *Pentecostal Herald*.

DEVOTED MOTHERS

1. Hannah (I Sam. 1).
2. The Shunammite Woman (II Kings 4:30).
3. Eunice (II Tim. 1:5).
4. Mary (Luke 1:46, 47).
5. Sarah (Gen. 21:1-8).
6. Elizabeth (Luke 1:41).

—E. Fred Jones.

"BEHOLD THY MOTHER"

John 19:27

1. Behold thy Mother's Learning (II Tim. 1:5).
2. Behold thy Mother's Liberality (II Kings 4:8-10).
3. Behold thy Mother's Labors (I Sam. 2:19).
4. Behold thy Mother's Love (Exod. 2:1-8).
5. Behold thy Mother's Longing (Prov. 23:22-25).

—Walter D. Thomas.

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2. *Love of Christ*—
Background and Inspiration.
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Bible Truth.
3. *Loyalty to Christ and Country*—II Timothy 2:3-10; I John 4:19; I Peter 2:13-17.

—Elmer E. Bloom.

One ounce of holy reflection, penitence, prayer is worth a pound of drugs. It is not the balm of the apothecary, but the "balm of Gilead" that is needed.—Arthur T. Pierson.

THE HOUSEHOLD OF GOD

Ephesians 2:19

1. A Spiritual Family (Eph. 3:15).
2. Born of the Spirit (John 3:5).
3. Inhabited by the Spirit (Rom. 8:9).
4. Taught by the Spirit (John 14:26).
5. Led by the Spirit (Rom. 8:14).
6. All are Brethren (Matt. 23:8).

—Life of Faith.

GOD IS ABLE

1. To Save to the Uttermost (Heb. 7:25).
2. To Do Abundantly Above All We Ask or Think (Eph. 3:20).
3. To Make All Grace Abound Toward You (II Cor. 9:8).
4. To Succor Them That Are Tempted (Heb. 2:18).
5. To Keep That Which Is Committed unto Him (II Tim. 1:12).
6. To Subdue All Things (Phil. 3:21).
7. To Keep Us from Falling and Present Us Faultless (Jude 24).

—Merle E. Shade.

THE PHILOSOPHY OF THE ATONEMENT

Hebrews 2:10

- The Purpose of God in the Atonement:* To bring many sons unto glory.
- The Method of Procedure:* To make the Captain of their salvation perfect through sufferings.
- The Reason for the Divine Action:* It became Him to do so:
 1. Because of the necessity of His nature.
 2. Because it was suited to His character.
 3. Because it was glorifying to His grace.

—James M. Gray.

THE MINISTER A STEWARD

The minister of Christ is a steward of the mysteries of God (I Cor. 4:1). Such stewardship is a solemn trust. "Moreover it is required in stewards, that a man be found faithful." The preacher must surely know his Bible; the Lord Jesus Christ, who is its grand central theme, and the Holy Spirit, who is at once its inspirer and interpreter. Lack of homiletic faculty may be pardoned, or of oratorical genius, but there is a higher faculty of spiritual insight which none need lack, and a practical talent for so using the sword of the Spirit as to prick men's hearts; and then for so applying the balm of grace as to heal the wound. Wisdom of words often makes the cross of Christ of none effect, while the "foolishness of preaching" is used by God to save them that believe.

—A. T. Pierson.

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SELF-CONTROL

Someone tells of a little girl who had fallen and hurt herself while playing in the yard. She began to cry. But soon she appeared at the doorway and, smiling through her tears, said, "Mother, I've found out something. I don't have to cry. I can say, 'Stop that,' and I can make me mind me."—*Earnest Worker.*

THE DIVINE MULTIPLIER

A story has been written by Frederick Hall about that lad who played such an important role in the miracle of the loaves and fishes. It tells how the boy reported the exciting incident to his mother when he returned home that evening at sunset. When, with eyes still big with the wonder of it all, he had told how his five barley cakes and two dried lake fish had increased in the Master's hands until the vast crowd had been fed to a sufficiency, he added, "I wonder, Mother, if it would be that way with everything you gave Him?"—*Sunday School Times.*

BUDDHA'S BONES

Some time back, it is said, the bones of Buddha were found, and thousands of his devotees lined the streets to pay homage when they were brought to the sacred city in India.

A missionary in the crowd, as the multitude prostrated themselves in worship, said to a friend, "If they could find one bone of Jesus Christ, Christianity would go to pieces."

How true! Buddha is dead, Confucius is dead, Mahomet is dead, but Christ is alive forevermore and He has the keys of death and the grave. After His resurrection He said, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

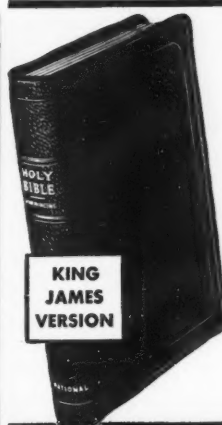
—*The Advent Witness.*

URGENCY IN CHRISTIAN WORK

A little while ago we were traveling between Toronto and Hamilton when we witnessed a terrible accident on the highway. A huge transport truck crashed headlong into the side of a light car. The car was pushed over in the ditch against a stump. We were shocked to find a man pinned underneath it. We all rushed over. Another truck lumbered up. We put a chain around it and the transport. We, with over a score of soldiers, helped pull the truck out. Then we all rushed over to the car and lifted it while some others dragged the poor man out. He was mangled badly and it was sad to hear him curse and say, "I'm a wreck."

My, what an illustration that all was to me. In the first place, we saw a man in distress—all rushed to his aid; there was no question as to whether we should help or not. The only thought was—save that man! If we as Christians got a vision of souls eternally perishing, and that by the hundreds of thousands, what a difference it would make! "We are workers together with God—to give light to them that sit in darkness and in the shadow of death."

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Griffith Thomas on Preaching the Gospel in a Postwar World

[Continued from page 539]

who thought the kingdom of God was almost at hand have come to the sad conclusion instead that this is a lost world.

What, then, is the hope of all this welter of unrighteousness and iniquity and self-seeking? There is only one hope, the coming of the Lord Jesus Christ. He alone, as Prince of Peace, prophesied by Isaiah, will usher in the true and lasting reign of peace, and it behooves every one of us to emphasize that blessed hope as never before.

The world as we see it today gives every indication of being as bad as ever, if not worse. It is perhaps a misstatement of fact to claim that we have entered a new age, for there is every indication that it is the same old age. Judging by the various social and philanthropic efforts during the past century, certainly the prospects of betterment are slight.

All the more reason, therefore, for concentrating attention on the coming of Christ and for hastening that day when He whose right it is will reign and rule, bringing quietness to a distracted and sinful earth.

One of the best ways to accomplish this great purpose is to place proper emphasis on personal evangelism. If it be said that such methods are too individual in scope, one may reply that the Christian program has always been individual, as the best and quickest way of getting social results. It is a mistake to think that individual evangelism neglects or is not sensitive to social reform. A social program is implicit in the gospel, but it will be realized only as individuals experience the gospel.

There is no doubt that the true expansion of society dates from the Reformation. Unless hearts are changed, what value is there in social reform or in international co-operation? No reconstruction or reconversion can be adequate which does not take sin into account. The question is ethical; there is such a thing as a moral order. The root cause of drunkenness, pauperism, crime and disease is sin, and the power of Christianity alone can deal with it.

"The only saviour of the community is the community of the saved." Salvation is more than a good home, an eight-hour day and high wages. To leave the root of evil untouched is to be fiddling while Rome burns. "He is most practical who directs the soul to the issues of life." We must, therefore, preach Christ—and not merely the Christ of the home, of the church, of the city, of the nation, or even of the world, but also the Christ of Calvary and the resurrection.

It has been well said that the world's greatest advance men have been the discoverers of the genuine Christ: Paul, Augustine, Luther, Wesley, Moody. Reconstruction is good, but regeneration is better. This is because with regeneration will come reconstruction as effect follows cause. What is needed above all is a revival of the old gospel in its old

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THESE, THEN, ARE THE SEVEN ASPECTS of life which seem to call for special attention today. It is for all of us, preachers and hearers, to show this in two ways:

First, let us believe these things as never before. Accepting them as constituting the heart of the Christian message, we ought to experience their reality and blessedness. We ought to become convinced with a renewed and ever-increasing assurance that only these things will satisfy the heart of man.

The Christian alone has the right to be optimistic in the true sense of the word. Looking on the world, it is hardly possible to be other than pessimistic, but looking up to God and being occupied with Him we can afford to be—indeed, we must of necessity be—optimistic.

We may feel absolutely sure that the gospel is God's power unto salvation and that, in spite of everything to the contrary, "the Lord God omnipotent reigneth." In His own time and way, Christ will be all in all.

Second, with this deepening belief we must proclaim our message as never before. Our first business is to declare the gospel of grace, to make Christ real to men, and to win men for Him. This will mean fewer patriotic or current history sermons.

While the principles underlying the recent conflict must necessarily be emphasized from time to time, congregations do not need anything purely national or international from the pulpit. They can obtain all they desire of both in newspapers and magazines. What they seek and what they certainly need is the revelation of God for the deepest desires of the soul.

It is recorded of Spurgeon that whenever he was asked to give his autograph he invariably wrote these words:

*"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme
And shall be till I die."*

If this was true in Spurgeon's day, it is infinitely truer and more necessary today. Men and women crave the realities of the gospel—those that will at once save and sanctify and satisfy. This means that we must preach Christ in all the glory of His divine person, redeeming work, glorious resurrection and blessed coming.

When Christ fills the heart as Saviour, Friend, Master and King, those who are perplexed and stricken will find rest for their souls. They will be enabled to trust where they cannot trace, and to wait until that future dawn which has been so well described as "the sweet surprise of a perfect explanation."

TODAY

May I do nothing that I would undo,
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—Harriet Blanche Jones

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Book Notices

* Any book favorably mentioned in this department may be ordered through the Moody Press, 153 Institute Place, Chicago 10, Ill.

Breakfast Table Autocrat, by Richard Ellsworth Day.

A magnificent biography of a noble man! To know even casually a man of the caliber of Henry Parsons Crowell—his acumen, his devotion, his graciousness—is to be concerned about any attempt to put his life on paper. Great men can be more wronged by friendly but careless biographers than by those who opposed them in their lifetime. The desideratum will include comprehensive knowledge of the subject, sensitivity of spirit, analytical bent of mind, plus that indefinable something called the ability to put "the right word in the right place." This biography does not let you down. By every test, *Breakfast Table Autocrat* is great literature. A large subject largely done! Congratulations, Dr. Day, for outdoing even yourself. Mr. Crowell in his customary quiet manner walks to us from the pages you have written.

Under the captions, "Christian Business Man" and "Christian Statesman," Mr. Crowell's life is unfolded to us. The biographer, because of his personal contacts with Mr. Crowell and because there has been intensive research and exquisite selection, brings to us a story which moves smoothly and tellingly. We see God's man walking in God's way with God's blessing upon him.

There are solemn moments in the course of the biography—tender scenes that tug at your heart. One of the most touching—and it is a masterpiece of writing—is the recitation of Mr. Crowell's resignation from his church and denomination. Lovingly, without a trace of bitterness, facing the issue for himself alone, the action was taken. Here is drama—real, living, vibrant. If you would know fellowship with a great soul, if you would be blessed by the intimate touch of a man who walked with God, travel down the paths of this volume and Dr. Richard Ellsworth Day will introduce you to that man—Henry Parsons Crowell.

317 pages. 6 1/4 x 9 1/4 inches. Moody Press, Chicago. \$3.00. W.C.

Light on Our Path, by Mildred Corell Luckhardt.

This is a volume of Old Testament stories retold. With its companion, *Guide to Old Testament Study*, it has already been approved by a number of church groups. It is the product of Bible scholars, ministers, librarians, parents, and Sunday school teachers working under Mrs. Luckhardt's direction.

My personal reaction to the book is that it makes some Bible stories more readable and clear, but that it fails to do so in case of others. Omissions of parts of stories are noticeable.

The author could easily be classified as a liberal as to her theology. For example she says, "Of course, people have many different ideas about how the world began, and every year scientists are finding out more things that may point to the actual beginning of the world, etc." But in her next paragraph she writes like a literalist, that is, a fundamentalist.

In such a work as this the danger lurks in the interpretative comments which, of course, are incidental rather than necessary to the stories. Unless these are constructive, harm is done. Take this one as an example: "Many of the stories show us how the ancients thought and felt about the world and the way everything began. The story of the sons of Adam and Eve is such a story." She is sure that Methuselah did not live 969

years as we measure time. She is not too sure that Jonah was really swallowed by a fish.

Our conclusion is that Bible stories had better be told so that nothing is lost of the stories nor of the faith of the readers or listeners.

289 pages. 5 1/4 x 8 1/4 inches. Association Press, New York. \$2.50. J.H.C.

The Battle of Armageddon, by Hyman J. Appelman.

This is a booklet of heart-warming and soul-stirring sermons by a great evangelist, pulsating with spiritual power and evangelistic passion. The title of the volume suggests its timeliness. Other sermons are "The World's Greatest Emergency," "The Power of Intercession," "A Christian's Greatest Work," "The Great Commission." 62 pages. 5 1/4 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. 25 cents.

The Fulness of God, by John H. Cable, D.D.

With a foreword by Kenneth S. Wuest, one of his fellow Greek teachers at Moody Bible Institute, Dr. Cable here presents the book of Ephesians in twelve chapters or lessons. The book is addressed particularly to those who, over a period of many years, have had the privilege of sitting in the author's classes; to those who value the benefits of Greek exegesis, although they themselves may not understand the Greek; and to those readers who appreciate a devotional treatment.

The author gives a rather extended analytical outline of the epistle, the appropriate portion being appended at the close of each chapter of the book. Differentiating carefully between the doctrinal portion (the first three chapters) and the practical (the last three chapters), Dr. Cable quite properly treats the practical as being the logical outcome of the doctrinal. Moreover, his treatment of the doctrinal portion is devotional and of the practical, realistic. A readable, interesting, helpful commentary on one of the most exalted of Paul's epistles.

160 pages. 5 1/2 x 8 inches. Moody Press, Chicago. \$1.50. J.A.S.

Plain Talks on Practical Truths, by Wendell P. Loveless.

The author of this book has had extended experience in dealing with problems, especially those of young Christians. Among the problems treated are "Meaning of Separation," "What About Dress and Bobbed Hair?" "God's Way Against Man's Way of Salvation and Service," "What About Sabbath and Sunday?" "What About Eternal Security?" and "Choice Books for Young Christians." It is a pleasure to commend this book.

144 pages. 5 1/4 x 8 1/4 inches. Moody Press, Chicago. \$1.50. P.B.F.

This Is the Victory, by Harold B. Street.

This pamphlet on faith and the missionary program of the home church is by a deputation secretary of the Sudan Interior Mission. In a number of brief chapters it presents scriptural teachings about faith, with stories of churches and individuals which have been blessed as they gave to missions.

44 pages. 4 1/4 x 6 inches. Sudan Interior Mission, New York. Free. H.R.C.

Time's Character Gauge, by John D. Freeman.

The author has succeeded well in his attempt to pen the "well-rounded, stately, beautiful, dependable" characteristics of a noble Christian personality, based

on the eight fundamental Christian graces or virtues of II Peter 1:5-7. He has carefully and meditatively thought through the subject, and presents a message that is pleasant and wholesome to read.

219 pages. 5 x 8 1/2 inches. Broadman Press, Nashville, \$2.00. E.S.M.

Marching Side by Side, compiled by Frederick C. Proehl.

Perhaps in no previous war have chaplains received the prominent attention given them in World War II. This is partly because certain ones among their number have proved themselves to be no less heroic under fire than the brave men to whom they ministered. That all were of this caliber no one will contend, but many whose names have not appeared in print have nevertheless done admirable service for Christ and country.

In this book we have a compilation of reports from Lutheran chaplains in many war areas made by a member of the Lutheran Army and Navy Commission (Missouri Synod). Each extract contains a brief personal account of service performed, in simple narrative style. Some are deeply moving. Taken together, they give a comprehensive picture of a ministry whose great value can be readily recognized.

192 pages. 5 1/2 x 8 inches. Concordia Publishing House, St. Louis. \$2.00. H.R.C.

Know Your Hymns? by Frederick Hall.

This is "a quiz book for individual use and social gatherings." An extremely interesting book for those who like to test their knowledge of hymn tunes, composers, and authors.

To the student in, and the professor of, a hymnology class, the book is of much value. The general run of pastors may be surprised to learn how little they know of the hymns and hymn tunes which they select for church services. The first half of the book presents the questions which are classified under some sixty headings.

The author could have very materially enhanced the value of his book by projecting questions concerning contemporary hymn-tune composers and authors.

140 pages. 5 1/2 x 7 1/4 inches. W. A. Wilde Company, Boston. \$1.00. G.S.S.

A Short History of Germany, by S. H. Steinberg.

The events of the past decade can scarcely be understood without some knowledge of the history and character of Germany. The author begins his work with the striking statement that "the outstanding fact in the history of Germany is the nonexistent, up to 1871, of any political unit called Germany. The history of the Germanies is the history of the unending struggle of the continental Teutons for a working compromise between uniformity and disruption." Germany's history is also a record of broken treaties from the earliest times till the "thrice-perjured traitor" of yesterday.

The philosophy of Hegel, a century and a half ago, and Bismarck's totalitarianism formed the pattern that paved the way for Hitler's totalitarianism and made it inevitable. For more than a century the Church had been in complete submission to the state. Militarism and force had long been deified. The debacle of the last decade had its roots in a thousand years of German history. The story is told in clear and lucid fashion, and is of especial interest for today, for its valuable insight into the problem of Germany not only in the past but for the future.

304 pages. 5 1/4 x 8 1/4 inches. Macmillan Company, New York. \$3.00. N.J.S.

Moody Monthly

Daniel, the Hebrew Boy, by Emerson Hartman.

This is an interesting and well-told story of the prophet Daniel, which will have appeal for older as well as younger people. A historical romance, told in modern language, it is, of course, based on the historical narrative in the Bible, and also portrays the social, spiritual and political conditions of the times. It begins with Daniel's early boyhood, goes through many exciting experiences and adventures, and ends with his exaltation at the hand of Nebuchadnezzar in Babylon.

160 pages. 5½ x 8 inches. The Wartburg Press, Columbus, Ohio. 75 cents. N.J.S.

The Minister Teaches Religion, by Frank A. Lindhorst.

The author is well trained and a recognized expert in the field of religious education. He has given himself to Christian education definitely and practically.

In chapter one he sets forth in parallel columns "the old," that is, "the content-centered approach to teaching," and "the new," that is, "the experience-centered approach." His conclusion is: "The best teachers of all time have used the pupil-centered method."

Dr. Lindhorst stresses the importance of objectives well defined on the part of the teacher and these must grow as the person taught advances. I am not sure that he includes the "conversion" of the pupil as an objective, though he probably does, since he stresses "personal commitment to Jesus" and refers to Jesus continuing to live in us and "saving power" being ours when we "commit ourselves to Jesus."

The chapter on "The Minister Teaches Religion Through the Pulpit" is excellent. Chapter five presents a splendid new method of familiarizing boys and girls with the Bible. The author strongly advocates giving ourselves to youth, and he gives instances of their helpful response.

The work sets forth an ideal and a program from the nursery through the adult work which, if followed, should get good results.

125 pages. 5¼ x 7¾ inches. Abingdon-Cokesbury Press, New York and Nashville. \$1.00. J.H.C.

Twice-Born Russian, by Peter Deyneka.

The autobiography of Peter Deyneka, director of the Russian Gospel Association, is one of the most stirring recitals this reviewer has read in a long time.

From direst poverty in Russia, Peter Deyneka, then an atheist, although from a religious home, came to America first to make money; but he became a believer and soon after, a Spirit-filled evangelist.

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This heart-warming and challenging autobiography has a stirring missionary message for every Christian.

131 pages. 5½ x 7¾ inches. Zondervan Publishing House, Grand Rapids. Cloth, \$1.25; paper, 75 cents. H.I.N.

Bible Stories in Song, music by Bert Reisfield; lyrics by Michael Stoner; illustrated by Alice Atkinson.

This unique collection of children's story-songs exhibits the rather rare feature of combining good musical taste with excellent adaptability to child interest and participation. There are an even dozen chronologically arranged Old Testament narratives, versified into short easy phrases, set to music and vividly illustrated. The spontaneous melodies are wisely limited to a one-octave range, and the simple accompaniments are fingered for little hands.

The lyricist, composer and artist are all experts in their fields and are admirably suited to the preparation of a book which should have a place wherever there are children. We hope this will develop into a series of such collections.

28 pages. 8½ x 11 inches. Gospel Light Press, Hollywood, Calif. \$1.50. J.P.D.

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The Shifting of the Scenes, A Survey of the Signs of the Times, by E. Schuyler English, Litt. D.

This little booklet is made up of the following chapters: "The Last Days," "Where Is the Promise of Christ's Coming?" "Wars and Rumors of Wars and Rumors of Peace," "Grievous Times Socially and Morally," "The Wandering Jew and His Homeland," "Power Politics and Federation of Nations," and "The Woman in Purple and Scarlet—the Apostasy." The author shows good discernment as to the movements of the times. He is careful not to ride any hobbies and remains true to the plain teachings of the Scriptures.

48 pages. 5 x 7 1/4 inches. Publication Office "Our Hope," New York. P.B.F.

The Man God Uses, by Oswald J. Smith.

Seventeen brief chapters are devoted to various aspects of holiness of life and related topics. Chapter two furnishes the title for the book, and is in a sense a synopsis of the remainder.

In the succeeding chapters, he deals with such vital topics as true separation, real love for the Lord, the life of victory, yieldness, the message we have to give, and our objective in preaching Christ.

It is a good book, interestingly written, dealing with matters which should be of vital concern to every true believer.

116 pages. 5 x 7 1/4 inches. The Peoples Press, Toronto. \$1.00. J.A.S.

Words of Truth, by David A. Noble, D.D.

This is a series of radio messages given over station WIBG, Philadelphia, and by means of transcription over WMEX, Boston. They were given during the stress of the recent war, and were designed to comfort and strengthen parents whose sons were drafted and sent to various parts of the world.

It is a pleasure to commend these messages to those who are passing through dark shadows, and also to those who may be engaged in a radio ministry. They are characterized by a definite and a sympathetic presentation of the truth, and are free from objectionable features.

111 pages. 5 x 7 1/4 inches. Author, Leverington Presbyterian Church, Roxborough, Pa. P.B.F.

The Collapse of Infidelity, by E. E. Franke.

The author exposes the lack of harmony, wide divergence of opinion, and much contradiction among many men of science. The greatest among them are quick to admit lack of genuine evidence for such theories as evolution and others, on which infidelity relies to support its denials of the truth of the Bible and the existence of God. On the other hand, the author marshals a great array of testimony on the part of great scientists to the veracity of the Scriptures and its harmony with science. The booklet should be a valuable aid to and confirmation of our faith and an arsenal of ammunition against the arguments of infidelity.

48 pages. 5 1/4 x 8 inches. People's Christian Bulletin, New York. 25 cents. N.J.S.

By profession I am a soldier, and take pride in that fact, but I am prouder, infinitely prouder, to be a father. A soldier destroys in order to build; a father only builds, never destroys. The one has the potentialities of death; the other embodies creation and life; and while the hordes of death are mighty, the battalions of life are mightier still. It is my hope that my son, when I am gone, will remember me, not from the battle, but in the home repeating with him our simple daily prayer, "Our Father, who art in heaven."—General MacArthur.

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Tell Us About India

[Continued from page 548]

Everest's three-mile-long snow plume, and nearby is the rosy pink flushing the snow summits of twenty-eight thousand-foot Mount Kangchenjunga.

One soon learns that there are two Indias, and that this is a land of contrasts. India would not be India if the most humble huts were not built in the shadows of palaces.

The population of India is now about 400,000,000, and the 1941 census reports that 8,000,000 are recorded as Christians. How many of these are really born again is a question. Possibly there are two million.

Naturally then the question comes, How many foreign missionaries and Indian Christian workers are there to preach the gospel to the remaining 398,000,000 people? The latest figures of the National Christian Council show that there are 5,399 foreign missionaries, 46,707 national Christian workers, and 214 missionary societies and organizations.

This may sound good, but it is a serious error to think that all these missionaries, workers and societies are out for soul-winning, or that they are even fundamental in belief. On the other hand, there are a number of conservative and orthodox boards doing a faithful work of soul-winning and Bible teaching.

The most outstanding Indian Christians and missionaries are Pandita Ramabai, Sadhu Sundar Singh, William Carey, Henry Martyn, Alexander Duff, John Scudder, and Amy Carmichael. Biographies of all these are obtainable and well worth the time it takes to read them.

The prospective missionary will do well to write down a good sense of humor, when making out a list of things which he hopes to take to the mission field. The Taj Mahal, the Ganges, and the rajas may lose their romance, but what difference does it make to one who can laugh? If you cannot smile in this land of sunshine, there will be many dark days ahead.

But what does India need most of all? The crying need of India is more genuine soul-winners.

Someone has wisely said, "You will never become a soul-winner merely by crossing an ocean." No one ought to think of going to India, China, Africa, or any other mission field until his Christian service has been blessed with fruit while still in America. It may be hard to win others to Christ in the West, but it is infinitely more difficult in the countries where Hinduism, Buddhism, Mohammedanism, and Animism are rife.

The greatest need is not for doctors, nurses, teachers or agriculturalists, unless they are soul-winners. India needs the prayers of the Christian Church in America.

India needs soul-winners who have had the experience of bringing others to Christ. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:5, 6).

May, 1946

A Survey of the Signs of the Times

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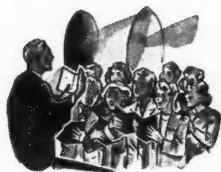
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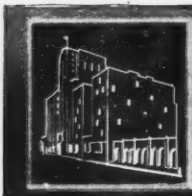
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Institute and Alumni

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CHICAGO ALUMNI TO MEET

Lawrence Pearson, newly elected president of the Alumni Association, announces a great dinner-meeting-rally on Thursday, May 16, in the Institute dining room. All alumni are cordially invited. This is the first such meeting now planned for the Chicago area. Those interested should call the Institute Alumni Office, Michigan 1570, and make their reservation as soon as possible.

NEW MISSIONARIES

These former students are known to have gone as new missionaries to foreign fields during the calendar year of 1945. Several others sailed last December, but their names were not available at the time this list was compiled. If any other names are omitted, it is because the Institute has not been informed. This department will welcome additions to this list.

Africa: Neva E. Botruff '43, Arthur J. Brower '39, Dorothy L. Clark '37, Eleanor Davis '42, Harriet DeVries '41, Ramona C. DuBois '44, Marvin M. Eck '42, Mrs. Eck '42, Harry R. Elyea '44, Mrs. Elyea '40, Glen P. Faulkner '44, Mrs. Faulkner '44, Harold D. Felton '45, Mrs. Felton '45, E. Lorene Fightmaster '44, Margery B. Fuller '43, Ralph K. Ganoe '44, Mrs. Ganoe (Marjorie T. Lund '44), Mary Ellen Gerber '40, Mary E. Haney '44, Mrs. Graham Hay (Mildred Herbold Chenault '30), Gertrude Hibma '44, Alice A. Hocking '40, T. Douglas Johnson '44, Freda M. Jones '44, Herbert E. Major '40, Mrs. Major (Mary E. Williams '42), Mary M. Mellinger '44, Pearl Middleditch '44, Harold W. Miller '44, Mrs. Miller '44, Floyd B. Mitchell '44, Beatrice A. Noffsinger '44, L. Marlin Olsen '41, Mrs. Olsen (Gladys Tobiason '40), June M. Peterson '39, Mary S. Rutt '44, Lillian A. Sampson '41, Doris S. Scobie '42, Helena C. Siebert '43, Bernice S. Thompson '43, Barbara D. Valk '43, Mary Ellen VerBurg '43.

Alaska: Violet L. Able '44.

Australia: Egerton C. Long '41, Mrs. Long (L. Elizabeth Hankins '41).

Central America: Cleave S. Fishel '43, Genevieve Mortland '28.

Ceylon: Robert M. Arthur '34, Mrs. Arthur (Mildred M. McDole '39).

Egypt: Ethel O. McMahon '37.

India: Zoe Anne Alford '40, Lova E. Bush '39, Robert M. Cooper '41, Robert F. Couture '42, Mrs. Couture (G. Jean Stein '44), Hilda L. Dalke '43, Clayton Kent, Jr. '41, Milford F. Knobel '43, Alice Seeland '44.

Mexico: Adele C. Malmstrom '42, Luis M. Torres '45.

South America: A. Elmer Anderson '45, Mrs. Anderson (Gladys J. Tobro '45),

Aaron A. Boeker '37, Mrs. Boeker (Gene M. Lowe '38), Janet R. Briggs '43, Howard L. Devers '41, Mrs. Devers (Eunice M. McReynolds '42), Robert H. Fletcher '44, Mrs. Fletcher '44, H. Elizabeth Green '43, Mrs. William B. Lester (E. Elizabeth Bachman '40), Norman R. Lewis '37, Paul L. McSparran '41, Mrs. McSparran (Ruth A. Stair '40), H. Margaret Nordvedt '38, Ruth M. Pedersen '43, Merrill H. Seely '45, Mrs. Seely '44, Imo J. Wardlow '38.

FROM FIELDS AFAR

Rowland G. Hill '34, visited the Institute recently after his return from China, where he had been imprisoned in a Japanese internment camp for two and a half years. His wife is in Richmond, Calif., and he is now visiting his home, 104 Chestnut St., Halifax, N. S., Can., which will be his mailing address. In the internment camp he had the joy of conducting successful children's meetings under trying conditions. Ill health forbids his return to the foreign field, but after some time of rest, he hopes to do either home mission or pastoral work. He asks prayer on the part of his friends for God's guidance.

Wilfred Watson and Mrs. Watson '45, sailed for South America on Jan. 16. They are to be stationed at Ocaña near the River Magdalena in Colombia, and will spend much of their time on a gospel boat.

Mrs. George Lee Stewart (Eleanor Coddington '42), and her husband, flew to Colombia in January, according to word received from the Presbyterian Church U.S.A. Their address is Apartado 53 (or) Apartado aereo 653, Medellin, Colombia, S. Amer. They are already in the midst of language study.

Charles H. Harmon '35, and Mrs. Harmon '36, are doing missionary work among the Nhamibiquara Indians of Brazil. Their children, Virginia Marie and John Carlos, are well and strong. With them, too, are Winfield Buckman '40, and Mrs. Buckman (Frances Grubbs '41). They are all working under the South American Indian Mission of West Palm Beach, Fla., in the same territory where the Tylees worked. Their address is Caixa 23, Cuiaba, Matto Grosso, Brazil, S. Amer.

Pearl Tuttle '44, is now in Panama after many months in various points in Central America. Her address is Boquete, Chiriqui, Republic of Panama. She speaks Spanish well enough to be understood and is able to lead in the services; attendance ranges from two to twenty. Her flannelgraph board and victrola have given her entrance into numerous homes, where people have been willing to listen to the story of redeeming grace. She asks for the prayers of her friends in the States.

WITH THE ARMED FORCES

Lt. Florence G. Verkler, ANC, '45, writes of the blessing of God on her testimony for Christ. While aboard the U.S.A.H.S. *Thisle*, there was no Protestant chaplain on the ship, and she was called on to be the chaplain for the entire trip to Manila. About a hundred nurses, corps men, merchant marine, and doctors attended services during the week. Between twenty to sixty-five nurses came to the daily morning and evening devotions. While in Panama she was instrumental in getting many to attend special evangelistic services. At the time of her writing she was stationed in a portion of Luzon called Batangas, seventy-five miles from Manila, where Lynnet K. Frantz '44, leads a Youth for Christ group. Lt. Verkler hopes to return to the Institute when her work is done. Her address is Lt. Florence G. Verkler, ANC N801247, 165th Station Hospital, APO 73, c/o P.M., San Francisco, Calif.

Pfc. E. Russel Cunnings '37, writes from Jinsen, Korea, of a five-day visit to this land just liberated after thirty-five years of Japanese domination. He found difficulty in witnessing for Christ until he picked up a piece of paper which was blown to his feet by the wind. The paper contained a large cross, and he discovered it was a translation of Norman Camp's "The Way of Life Made Plain." He was further surprised when he found the words printed at the bottom, "Published by Moody Press, 153 Institute Place, Chicago." He then told the people through this tract what he had been unable to make clear before.

STUDENTS OF OTHER DAYS

Victor Beattie '37, has resigned his pastorate at the Calvary Baptist Church, Battle Creek, Mich., which was organized under his leadership, to become pastor of the First Baptist Church of Ocean City, N. J. During his two and one-half year's ministry at Calvary Church in Battle Creek the Sunday school grew from 32 to 254. A Sunday school bus was purchased in the early days of the church's ministry. He also conducted a daily radio broadcast, and for six months was director of the Battle Creek Youth for Christ. The Ocean City church has an annual summer Bible conference. Mr. Beattie with his family took up the new work in Ocean City on Feb. 3.

Richard Van Order '45, and Mrs. Van Order (Dorothy E. Opitz '41), are working as members of the Mountain Evangelizing Mission of Ivis, Ky. Mrs. Van Order is working in the Bethel Children's Home and Mr. Van Order is assistant pastor of a church. He does missionary work in places which can be reached only on horseback.

Moody Monthly

Merold E. Westphal '29, Jan. 1, became pastor of the Kendall Community Church, Rural Route 3, Portland 6, Ore. He left the Immanuel Presbyterian Church of Evansville, Ind., where he was pastor for seven years, seven months and seven days. In that time 180 members were received, and \$63,000 was contributed to the work.

Lawrence W. Williams '40, has accepted the pastorate of the First Baptist Church of Melvindale, Mich. He will also be teaching a group of high school students on a release-time basis.

Stan B. Adair '42, who has been teaching infantry basis training in Fort Lewis Wash., recently visited the Institute. His wife and seven-month-old daughter, Colleen Rose, have remained in Tacoma, Wash. He reports that the Lord blessed the breaking up of two gospel teams of "Conquerors," which he organized, to the extent that former members of his gospel groups now have charge of "Conquerors" teams in Japan, Okinawa, Paris, and London. Hundreds have been saved through the combined efforts of these men, he says. Now Adair has a fifteen-minute radio gospel broadcast every Sunday from KTBI, Tacoma, Wash. He anticipates re-entering the Institute in April.

Clifford L. Gustafson '39, has recently begun home mission work in western Colorado. He is specializing in youth evangelism in unchurched mountain communities and in securing preachers and missionaries for these neglected areas. He conducts a daily radio broadcast over station KFXJ in Grand Junction, Colo. Before going to this state he conducted an extensive ministry in public schools in Calhoun County, Michigan, and was pastor of the Maple Grove Bible Church of Marshall, Mich.

William J. Sweeting '43, who is a student at Northern Baptist Theological Seminary, Chicago, has accepted the pastorate of the Brookfield Baptist Church, Brookfield, Ill.

Albert J. Lindsey '31, pastor of Immanuel Presbyterian Church, Detroit, Mich.; **J. Harry Johnson** '25, former faculty member of Moody Bible Institute and now assistant to Dr. Lindsey; **John Hallett** '39, and **Carl Bihl** '43, recently participated in the Youth for Christ meeting at Pontiac, Mich., which is under the direction of **Robert Fischer** '44, assistant pastor of the First Baptist Church of Pontiac.

Merle W. Johnson '39, **Carl J. Bihl** '43, and **John Hallett** '39, are working together in the Children's Bible Hour, a radio broadcast originating in Grand Rapids, Mich., which is now in its fourth year of "making Christ known" to children. The program, which is heard on Saturday mornings, has brought reports of some eleven hundred decisions for Christ during 1945. These men also feature a summer camp for boys and girls, put out a monthly children's publication, and make personal appearances.

James G. Baynes '32, who visited the Institute during Founder's Week Conference, reports the blessing of God on his work at Bethel Baptist Church, Salt Lake City, Utah, where he has been pastor for seven years. He was a missionary

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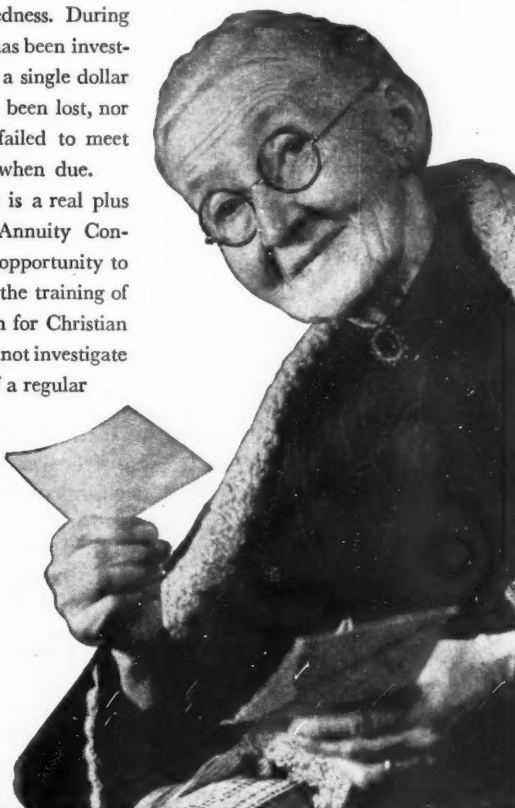
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NATIONAL HEADQUARTERS

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for seven years in Montana. He has started several churches on the way back to self-support during his Salt Lake City pastorate.

H. William Flemming '37, resigned as pastor of the Grace Community Church, Burney, Calif., to become pastor of the First Congregational Church, San Rafael, Calif. He took up his new duties Feb. 17.

Huibert R. Sweetman '36, was ordained at the Brookdale Baptist Church in Bloomfield, N.J. He and Mrs. Sweetman (Gladys Kocher '37) have just completed nine years at the Goodwill Home and Rescue Mission in Newark, N.J., where he is manager of the Industrial Department. They praise the Lord for using them in the mission in various activities.

J. Frederick Rake '04, was recently honored by a week of tribute in recognition of thirty years as pastor of the First Baptist Church, Evansville, Ind. He went to Evansville from the Euclid Baptist Church, St. Louis, Mo., in February, 1916. The Evansville church had a small membership at the time. In 1921 a new church building was erected at a cost of \$125,000, which has been debt free for several years. In 1925 the Agoga Tabernacle was erected with a seating capacity of fourteen hundred persons. Here Dr. Rake taught his great Agoga Bible class. For more than twenty years, he has broadcast the International Sunday School lessons over the local station WGBF every Sunday morning. In 1944 under his leadership the church purchased the Welborn Memorial Hospital at a cost of \$175,000; a new wing to the hospital is now being erected at the cost of \$125,000. Dr. Rake and the First Baptist Church now are planning to erect a new Sunday school and educational building. The finances for this are already being provided. The present membership of the church is approximately twenty-five hundred.

Sidney E. Cox '22, joined the staff of the Baptist Tabernacle, Atlanta, Ga., on Mar. 1 as associate pastor. Mr. Cox was engaged in Salvation Army work in Canada from 1910-1922 and in the United States from 1928-1943. At one time he was assistant pastor and educational director of Moody Memorial Church.

Dr. William Ward Ayer '19, who May 26 completes ten years of strenuous ministry at Calvary Baptist Church, New York, plans to relinquish a great part of his radio work so that he may have time to answer a few of the many calls for special evangelistic services which have come to him in recent years. He may not return to his pastorate until Jan. 1, 1947. During his ministry in Calvary Church only two Sunday nights in the whole ten years have failed to see open and definite decisions for Christ. Some four thousand persons have gone into the inquiry room on Sunday evenings during these years. Recently under his leadership some \$218,000 in cash was raised to reduce the heavy mortgage on the large hotel building which houses the church; this saved the property from foreclosure.

Victor Onorato '31, who is now living at 155 Woodlands Ave., White Plains, N.Y., is interested in hearing from other members of the class of August, 1931.

Ralph E. Stewart '19, who is pastor of

Moody Monthly

the San Gabriel Union Church, San Gabriel, Calif., which supports some twelve missionaries, is associate director of the Long Beach Youth for Christ, of which Harry W. Vom Bruch '14, evangelist, is the director.

William S. Ross '15, pastor of the Hough Avenue Baptist Church, Cleveland, Ohio, since 1940, has just celebrated his twenty-fifth anniversary as a minister of the gospel. At the Cleveland pastorate he has welcomed more than six hundred new members into his church and baptized 350. Eighteen young people have entered full-time Christian service, and six have been sent out as foreign missionaries. Missionary giving has increased from \$5,106 in 1940, to \$19,704 in 1945. Total gifts for 1940 were \$11,367, and for 1945 they were \$46,668. On Jan. 26, Mr. Ross was honored with the degree of doctor of divinity by Wheaton College, Wheaton, Ill.

BIRTHS

To Paul E. Schoming '42, and Mrs. Schoming (E. Faith Stone '42), a son, Kedron Russell Colby, Jan. 1, at Saldovia, Alaska.

To Charles F. Losie and Mrs. Losie (Betty Mae Brunner '41), a son, Lynn Allan, Feb. 20, at Lebanon, Ore.

To Paul E. Amos '43, and Mrs. Amos (Lorna B. Vanous '40), a son, Randal Paul, Dec. 22, at Wallace, W.Va.

To Edwin W. Guber '31, and Mrs. Guber (Esther Linde '39), a son, Don Edwin, Mar. 9, at Greeley, Colo.

MARRIAGES

Roy A. Hiron '43, and Gertrude Hibma '44, Jan. 2, at Matazu, Nigeria, B.W. Africa.

J. Allan Maki '43, and Edith Forss, Mar. 2, at Fitchburg, Mass.

Glenn Elmer Perry '45, and Mary Louise Krock, Mar. 3, at LaRue, Ohio.

John H. Miller and Leota E. Burget '42, at Chalmers, Ind.

Chase H. Stafford and Harriette Grace Sutherland '45, Jan. 31, at Oakland, Calif.

Donald Charles Hess and Jane Marie Andera '45, Mar. 2, at Chicago, Ill.

James Edward Draper '45, and Dolores Evelyn Erickson '45, Sept. 15, at Racine, Wis.

Delbert E. Harrell and Marguerite Giordano '44, Feb. 14, at Sacramento, Calif.

DEATHS

Sarah M. Couch '92, went to be with the Lord in Nagasaki, Japan, on Jan. 27, according to word received by the Board of Foreign Missions of the Reformed Church of America from the Department of State, Washington, D.C. She knew Dwight L. Moody and R. A. Torrey personally, and had been a missionary to Japan since 1892. She died of acute pneumonia.

Mrs. Charles W. F. Radke (Mabel S. Schultz '19), passed away Dec. 15, after a long, painful illness.

Mrs. George Lyle (Susan Racine '23), died Nov. 22 in a nursing home near Chicago, where she had been for about ten days after spending four weeks in a hospital.

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Authoritative articles on the intellectual problems of friends you want to win to Christ.

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Photo stories

Reviews of books important to our readers

HIS, published monthly by Inter-Varsity Christian Fellowship, is a magazine designed to help Christian young people become more completely His, the Lord's, through reading its pages.

The May issue is ready. Here are some of the important articles:

FORSAKING ALL OTHERS—How can a young man or young woman find out God's will regarding choice of a life partner? Here is sound counsel from a happily married young couple, recent college graduates, who know the problems and who know God.

CHRISTIAN POPULARITY—Why is it that so many of us are unattractive to those we want to win to Christ? And what to do about it.

INVITATION TO CATAclysm—What does the atom bomb mean in terms of the world program of sending out the Gospel? A symposium of experts.

HOW TO BECOME A MISSIONARY—A HIS photo story of a medical student saved last year who is planning on the foreign mission field. How he decided is helpful to read and see.

HEAVEN CAN WAIT—How to present Jesus Christ to those who are not interested in heaven or hell. An important discussion that will help you help non-Christian friends.

WINNING MEN THROUGH PRAYER—A condensation of Dr. Lewis Sperry Chafer's widely read book, True Evangelism.

THIS MORNING WITH GOD—For your daily Quiet Time. Each day of the month a short Scripture section is assigned, and a few significant questions asked. Readers report changed lives from using these questions.

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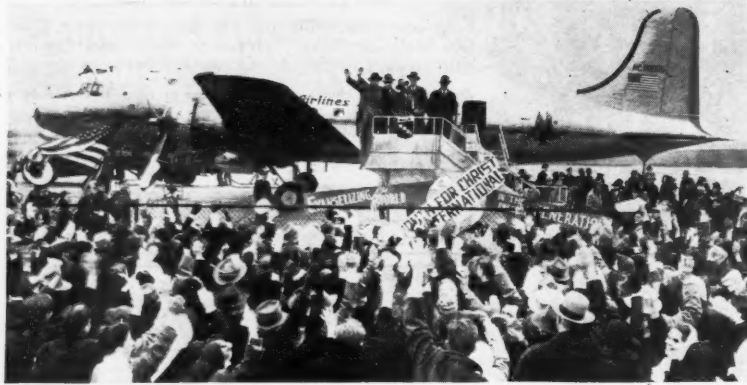
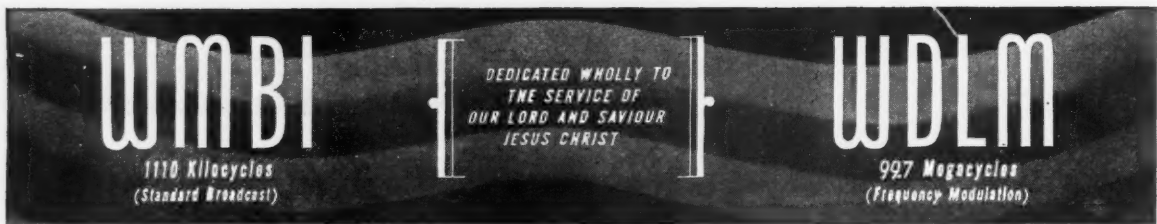
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"We're thrilled with the possibilities ahead."

"We're looking forward with anticipation and confidence that God will give blessing, inspiration and revival."

"So long, everybody! Remember to pray for us!"

These were the farewell messages given by Billy Graham, of Charlotte, N.C.; Charles Templeton, Toronto; Torrey M. Johnson, international director of Youth for Christ, Chicago; and Stratton Shufeldt, Wheaton, Ill., before the WMBI microphone at the Chicago Mu-

nicipal Airport on March 19. Radio listeners shared the thrill of the thousand and more persons present at 9:00 A.M. for the farewell to these gospel travelers boarding the *Flagship Boston* of the American Overseas Airlines.

Everyone was excited and thrilled as they visioned the coming rallies to be held in England, Scotland, Norway, Denmark, Belgium and Holland.

Sixty-five red and blue uniformed members of the YFC band paraded up and down the field during the early morning. The skies were overcast; it was cold and windy, and at times the quality of the diffused music didn't match the enthusiasm of the waving, cheering crowd. Throughout the broadcast, however, it was evident that God heard and

answered the opening prayer:

"Lord, bless this farewell service that every word, thought, song and testimony may glorify Thee."

Two representatives of Chicagoland youth stepped out to send a greeting to European young people. They sent with the song leader a list of their favorite gospel songs: "Wonderful Grace of Jesus," "He Lives," "Since Jesus Came into My Heart," "One Day," and "O That Will Be Glory for Me."

Promising to remain faithful in prayer at home, they sent this challenge overseas:

"Millions of American youth have found that Jesus Christ is an all-sufficient Saviour, a living power in every heart that will accept Him. We have found real joy in serving Christ, a Master who is greater than any barrier of race, nation or color. We commend to you the faith that has united us in days of unrest, faith in Jesus Christ as the Lamb of God who taketh away the sin of the world."

With hearts overflowing with genuine joy the messengers gave individual farewells.

"We expect God to do great things as we carry the news of salvation to multitudes who have not had a real opportunity in recent years to hear the message of salvation," Torrey Johnson said.

Another prayer—a song—and the last good-by. Just as the men climbed aboard they called out, "Good-by. Keep praying. We'll tell you all about our trip at Memorial Day rally in Soldier Field."

WMBI—Sundays, 8:00 A.M. to 8:00 P.M.
Weekdays, 7:00 A.M. to 8:00 P.M.
(Daylight Saving Time)

Afternoon Classics	M., W., Th., F., Sat.,	5:30 P.M.
Alcohol Education	Tue.	2:45 P.M.
Angels Trio	Sun.	5:30 P.M.
Back to the Bible	M.	4:30 P.M.
Bandstand	Sat.	5:00 P.M.
Bible Quiz	Sun.	5:00 P.M.
Birthday Program	W.	3:30 P.M.
Bread of Life	weekdays	8:30 A.M.
Chapel Service	M.	8:15 A.M.
Child Evangelism Fellowship	Tue.	9:15 A.M.
Christian Businessmen	M. to F.	1:00 P.M.
Continued Story Reading	Tue. to F.	11:30 P.M.
Dean's Quarter Hour	Tue.	4:30 P.M.
Editor Speaks, The	Sun.	4:30 P.M.
Evening Meditation	Sun.	5:45 P.M.
Evensong	Sun., 8:00 P.M.†; daily,	8:05 P.M.†
Family Circle	F.	4:15 P.M.
Friday Morning Songsters	F.	11:00 A.M.
From a City Tower	M., W., F.	2:15 P.M.
Gloria Trio	Sun.	9:45 A.M.
God's News Behind the News	M.	10:30 A.M.
Good News	Sun.	10:00 A.M.
Good News in Song	Tue. to Sat.	8:15 A.M.
	M., W., F.	6:15 P.M.
Gospel in Music	Tue., Th., Sat.	3:30 P.M.
	Tue., Th., Sat.	7:30 P.M.
Grace Notes	Sun.	8:30 A.M.
Haven of Rest	M., W., F.	7:30 P.M.
Hebrew Christian Broadcast	Th.	2:45 P.M.
Home Hour	Sun.	10:30 A.M.
Hymn Sing	M. to F.	12:15 P.M.
Hymns You Love to Sing	Tue.	3:15 P.M.
Keyboard Classics	M., W., F.	2:45 P.M.

*WMBI †WDLm

WMBI AND WDLm PROGRAM SCHEDULE

King's Highway	Tue.,	3:15 P.M.
Komfort Korner	M., W., F.	5:15 P.M.
K.Y.B. Club	Sun.	2:00 P.M.
Let's Praise Him	Sun.	8:00 A.M.
Library Chats	Sat.	1:00 P.M.
Listening Post	M. to F.	5:00 P.M.
Living Water	Sun. to F.	7:00 P.M.
Lutheran Hour	Sun.	3:00 P.M.
Mail Bag	F.	4:05 P.M.
Marimba Specialties	Sat.	1:30 P.M.
Masterworks of Music	Sat.	2:05 P.M.
Meet the Students	F.	4:30 P.M.
Melody Lane	M. to F.	2:30 P.M.
Men's Voices in Song	Sun.	9:00 A.M.
Message	M., W., F.	3:00 P.M.
Message to Israel	Sun.	9:30 A.M.
Miracles of Science	Tue., Th., Sat.	3:00 P.M.
Missionary Echoes	M.	9:15 A.M.*
Moments of Melody	M. to F.	1:30 P.M.
Moody Institute of Science	Sat.	10:30 A.M.
Moody Press	M.	4:15 P.M.
Morning Classics	weekdays	9:15 A.M.*
Morning Meditation	weekdays	7:10 A.M.*
Morning Story	Sun.	8:45 A.M.
Music Story	Tue.	5:30 P.M.
Music without Words	daily	8:30 P.M.
Musical Moments	Tue., Th.	4:15 P.M.
News	weekdays, 7:00*, 8:00*,	10:00 A.M.
	12:00 M., 2:00, 4:00, 6:00,	8:00 P.M.†
No. 9 Elm Street	M., W., F.	10:15 A.M.
Odz and Enz	Th.	9:15 A.M.*
Old-Fashioned Revival Hour	Sun.	1:00 P.M.
Old Testament Stories	Sat.	9:15 A.M.*
Open Bible	Tue., Th., Sat.	4:05 P.M.
Organ	weekdays	9:00 A.M.*
	Sat., 12:15,	3:15 P.M.
Organ Moods	W.	9:00 A.M.*

WDLm—Sundays, 8:00 A.M. to 9:00 P.M.
Weekdays, 10:00 A.M. to 9:00 P.M.

Organ Prelude	Sun.,	10:45 A.M.
Organ Recital	Sun.,	12:30 P.M.
Organ Vespers	daily,	6:30 P.M.
Prayer Circle	weekdays,	8:05 A.M.*
Quiet Hour	Sun.,	7:30 P.M.
	Tue., Th., Sat.	11:00 A.M.
Question Box	W.,	4:30 P.M.
	F.,	10:30 A.M.
Rainbow Trio	Sat.	10:15 A.M.
Religious News	M. to F.	2:05 P.M.
Sacred Songs	weekdays,	12:45 P.M.
	Tue., Th., Sat.	6:15 P.M.
Scandinavian Service	Th.	4:30 P.M.
Saturday Songsters	Sat.	5:30 P.M.
Shut-In Program	M.	10:45 A.M.
Singing Strings	Sat.	4:30 P.M.
Slumber Boat	Tue., Th.	2:15 P.M.
Solo Time	Sun.	10:30 A.M.
Southland Songs	Tue.	4:45 P.M.
Stories That Live	F.	9:15 A.M.*
Story Time for Boys and Girls	weekdays,	12:30 P.M.
Strings and Voices	Sun.	3:30 P.M.
String Trio	Sun.	4:45 P.M.
Student Pulpit	Sat.	1:45 P.M.
Sunday Morning Service	Sun.	11:00 A.M.
Sunday School Lesson	Tue.	10:30 A.M.
	Sat.,	7:00 P.M.
Tract League	Sat.	4:15 P.M.
Treble Harmonies	Tue., Th., Sat.	5:15 P.M.
Two Pianos	Sat.	10:45 A.M.
Verse by Verse	M. to F.	1:45 P.M.
Voice of the Novachord	Sun.	4:05 P.M.
World-Wide Missions	Th.	10:15 A.M.
Young People's Church of the Air	Sun.	6:30 P.M.
Young People's Hour	Sun.	4:00 P.M.
Youth for Christ	Tue.	10:15 A.M.
Your Church School	Sat.	11:30 A.M.

Moody Monthly

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The Young People Decide

by Warren Filkin

SOME time ago, I conducted a conference with a fine group of young people in a large and flourishing church. These young people admitted that their work had dropped off some, as evidenced by a decrease in attendance. They were not calling me in just to "make another talk." I was there on business, to talk over with them the needs of their group.

I soon realized that these young people really loved Christ. I enjoyed their testimonies and their singing of choruses. I could see that they wanted their group to be a real force in their own lives and in the life and work of their church. Some of them had just found Christ as personal Saviour, and were trying to make a success of the Christian life. Here was a serious group, on serious business, and so I asked some serious questions about their work.

What should the young people's meeting accomplish, and how should this group help you? This was a sort of pump-priming question, but it did the work. There were interesting answers. One person said that the meeting ought to get a big crowd out on Sunday night. I asked, "Why the crowd? Is it the purpose of the young people's meetings just to have a big crowd on Sunday nights?" The young people were not sure.

They did point out a number of valuable aims: the meeting should help young people to grow in Christ; it should increase their spirituality; it should train leaders and workers of the church of tomorrow—and of today; it should give missionary vision and passion; it should teach and train in practical methods of Christian work; it should teach the Bible—and Bible doctrine; it should provide special weeks of intensive study and training, as well as a program of home study.

This led to a discussion of what sort of Sunday evening meetings we ought to have for our group. Should the Sunday evening meetings be prayer meetings? Some said yes, and some said no. They could not always give adequate answers to support their views. They finally decided that while there should be prayer in the meetings, the meetings should not be what we commonly think of as prayer meetings.

Should the meeting be a sort of Sunday school, one that meets at night instead of Sunday morning? The young people said no again. They pointed out that there was a distinct difference in purpose, organization, teaching materials, and also a difference in membership.

Should the young people's meeting be just a lecture course? They said no again. This implies the importation of outside speakers, and they agreed that outside speakers were a good thing—in that it trained the outside speakers—but that it was the inside speakers who more frequently needed the training. Should the meeting be an evangelistic service? Again, the young people answered no.

Finally the question arose: Is the young people's meeting merely for a social good time—for entertaining sweethearts? All admitted that the social side of the meeting and the work was strong, but that the social side must be a by-product rather than an end in itself.

Why all of these questions? Unless these young people knew what they were striving for, they could not have an intelligent method or technique. They would not know when they had what they were after. They would be like Columbus. When he left Spain he did not know where he was going; when he got to America, he did not know where he was;

and when he got back to Spain he did not know where he had been. The answers that these young people gave to this investigation of the sort of young people's work they really wanted, however, helped us to formulate a basis for the program or plan of work.

The young people felt, first of all, that their work should be centered in the local church. It should be conducted by the local church for the people of that church—in general, at least—and should promote the cause of Christ in that church. The program should build up and strengthen the church. When the local church prospered, it would be better able to do the work of missions—city, home, and foreign—better than when its own work lagged. So there was nothing selfish about their emphasis on their own church. They realized that the work of Christ prospers around the world only in so far as it prospers in local churches. That is why these young people agreed that their work in the young people's group should make them love their own church more and be loyal to its work and its services.

Further, the program should exalt the Lord Jesus Christ, as He is revealed in all the Scriptures—the Old Testament, the Gospels, the Acts, and the epistles. Their text was, "That in all things he might have the pre-eminence" (Col. 1:18).

The other matters discussed under the aim and purpose of the group found a place in the program, as we shall see later on. Emphasis was laid on actual training in Christian service, the local church, hospitals, missions, county homes, visitation of the sick of the church, visitation for reaching the unreached, and other phases of definite mission work.

[Continued on page 588]

FOR THE CONFIRMATION OF THE FAITH

BY WILBUR M. SMITH

Suggesting an interesting subject for discussion by older groups: The Bible as the basis of liberty

WINSTON CHURCHILL, in his frank, explosive address at Westminster College on March 5, among some other things, said: "The communist parties, or fifth columns, constitute a growing challenge and peril to Christian civilization."

Such a statement as this compels anyone to ask two questions: First, what do we mean by Christian civilization? And, secondly, can we say that the Western world is synonymous today with Christian civilization?

I remember when Paris fell in 1941, the *New York Times* had a long editorial in which the hope was expressed that the invasion of France would not destroy all those objects, buildings, institutions, and the city of Paris itself, which had been so intimately identified with, and had had such a great influence on, European culture and civilization. In this article the names of Rousseau, Voltaire, Maupassant, and others were mentioned.

That week I happened to be with Dr. Frank E. Gaebelein, and he made a very penetrating remark, that if European civilization and culture found their greatest glories in men of this type, who were blasphemers, who attacked the sacred institutions of the Christian faith, and wrote grossly immoral literature, then perhaps it was the will of God that that kind of civilization should go.

Let us get back now to Mr. Churchill's statement concerning Christian civilization. What makes a Christian civilization? It can be nothing else than a following of the principles and virtues that are set forth in the Christian writings which compose the New Testament, which in turn rests upon the Old Testament. There is no such thing as a Christian life, a Christian ideal, a Christian institution, or a Christian civilization which does not rest solidly upon the great fundamental principles and truths of the Word of God. There is no Christianity apart from Christ, and Christ we do not know apart from the Bible.

In the light then of Mr. Churchill's statement, it might be interesting to reconsider the great fact that our own civilization, and the civilization of our fatherland, England, rests solidly upon, and has derived its strength from the Word of God.

Burke once said, "By the universal consent of all writers, the Anglo-Saxon laws owe more to the care and sagacity of Alfred than of any of the ancient kings." This being true, how significant it is that the Statutes of King Alfred began with the sentence, "The Lord spake these words unto Moses," which was followed by the entire Decalogue and a large part of the Levitical law.

Blackstone, in the most famous work

on English law ever written, *The Commentaries*, unequivocally stated, "Christianity is a part of the laws of England."

John Fiske, who certainly was no Christian, though one of our leading historians, in his well-known work, *The Beginnings of New England*, paid this tribute to the element of religion in the mighty movement in European history that produced the Puritans and that drove them to revolt against the tyranny of unjust governments: "It is not too much to say that in the seventeenth century the entire political future of mankind was staked upon the questions that were at issue in England. To keep the sacred flame of liberty alive required such a rare and wonderful concurrence of conditions that, had our forefathers then succumbed in the strife, it is hard to imagine how or where the failure could have been repaired. [Had it not been for the Puritans, political liberty would probably have disappeared from the world.]

"If we consider the Puritans in the light of their surroundings as Englishmen of the seventeenth century and inaugurators of a political movement that was gradually to change for the better the aspect of things all over the earth, we cannot fail to discern the value of that sacred enthusiasm which led them to regard themselves as chosen soldiers of Christ. It was the spirit of the 'wonder-working Providence' that hurled the tyrant from his throne at Whitehall and prepared the way for the emancipation of modern Europe.

"No spirit less intense, no spirit nurtured in the contemplation of things terrestrial, could have done it. The passion for liberty as felt by a Jefferson or an Adams was scarcely intelligible to the seventeenth century. The ideas of absolute freedom of thought and speech, which we breathe in from childhood, were to the men of that age strange and questionable. But the spirit in which the Hebrew prophet rebuked and hum-

bled an idolatrous king was a spirit they could comprehend. It is to the fortunate alliance of that fervid religious enthusiasm with the Englishman's love of self-government that our modern freedom owes its existence."

Speaking of the Pilgrims, and especially of the landing at Plymouth Rock in 1620, Daniel Webster remarked in one of his Mayflower orations: "The Bible came with them. And it is not to be doubted that to the free and universal reading of the Bible is to be ascribed in that age that men were indebted for right views of civil liberty."

Regarding the Declaration of Independence, Dr. Herbert Friedenwald, at one time chief of the Division of Manuscripts in the Library of Congress, said: "The theories of natural rights and the origin of government in contract had their use at this time. Men were then more prone than now to seek for evidence of the divine hand in the institution of mundane affairs. And as ideas of government, lay and clerical, were receiving earnest study and new application, their origins were sought for in the sacred books. In these were to be found the earliest recorded instances of the genesis of government. With minds open to interpretations that fell in with preconceived views, the covenants recorded as made between God and the Jewish people were seized upon as proof positive of the contractual nature of the first governmental form."

Justice Henry Campbell Black, in his *Handbook of American Constitutional Law*, has declared: "The saying [that Christianity is a part of the law of the land] is true in this sense, that many of our best civil and social institutions, and the most important to be preserved in a free and civilized state, are founded upon the Christian religion, or upheld and strengthened by its observance; that the whole purpose and policy of the law assume that we are a nation of Christians,

[Continued on page 588]

THE DOMINION OF CHRIST



by Will H. Houghton

You have heard of the Dominion of Canada. Have you ever heard of the dominion of Christ? Our friends to the north of us have linked together certain great provinces from the Maritimes on the east to the beautiful Vancouver Island on the west, and have given to all this stretch of land and the inhabitants thereof the name of Canada—Canadians—the Dominion of Canada.

If you are a Christian, Christ wants to hold sway over your life. He wants the dominion.

The prophet was probably not thinking of the realm of personal life when he said, "Of the increase of his government and peace there shall be no end." But we may be sure that the extent of His government will be the extent of our peace.

Do you want a larger measure of peace? Then make a larger surrender. Is such a thing possible? Of course! There are areas of your own life hardly known to yourself as yet. As you go on with Him there will be increasing submission and a more exact obedience—and a new sense of triumph in Him.

Don't Wait for "George to Do It"

By William M. Lessel



Mr. Lessel is assistant director of Moody Bible Institute's Mailing and Service Bureau, in charge of the printing plant.

How one young man became a leader of his group

you that Harry is an honest, upright young man, who believes in his Lord, wants to serve Him, and lead others to Him, and in it all Harry is sincere.

If you asked Harry about his young people's work, he would tell you that he tries to lead his friends in the same path in which he enjoys walking. Oh, yes, and another thing, Harry would add: "You know many times when I speak to my group, I wonder if they get anything out of it, but I know my efforts are never totally lost. I always know there is at least one person who gets a lot out of it, and that is myself."

He is right. Look at the fine training he is getting. No matter what the Lord has in store for him, Harry is getting ready. He is training and studying to show himself approved unto God.

Perhaps you think Harry is a fictitious character. I know many such Harrys, also many such Harriets. Just look around, and you will find some in your own group. Indeed, did you ever think that perhaps *you* might be another Harry or Harriet?

To take part in your young people's work is not difficult if you really love the Lord, His work, His people, and depend on Him for guidance. Of course, in our own strength we can do nothing, but remember the words Harry's pastor quoted, "I can do all things through Christ which strengtheneth me." Try it, and don't wait for George to do it.

— ★ —

What God claims, I yield;
What I yield, He accepts;
What He accepts, He fills;
What He fills, He uses;
What He uses, He blesses.

THIS is the story of Harry, an average boy of sixteen and a half years, tall, awkward, not too handsome, blonde, with blue eyes, and a dimple in his chin and two more sneaking into his cheeks every time his smile bursts into a hearty laugh. His ears stick out from the sides of his head, and slightly lean forward as if to catch every sound that comes his way. Harry is a good listener.

His mouth is usually closed, but when he does open it, two rows of white teeth greet you and remind you of one of the toothpaste ads you see in the papers and magazines. Harry is a poor talker; in fact, his teacher calls him an introvert. The girls at school like him and he is popular with the boys because he's a good athlete; but he is a poor mixer.

When Harry was about fifteen his Sunday school teacher led him to the Lord, and Harry accepted Him as his personal Saviour. As a result he attended the young people's meeting every Sunday night and took part in it, by passing out the songbooks and seating the strangers who happened to come a little too early for the evening service.

One Sunday night the leader called on Harry to pray, without giving him any warning. Slowly he rose to his feet, closed his eyes, and in his prayer he told the Lord that he had never prayed in public before, that he did not know how, but if he were only at home and alone, there were many things for which he could pray. He did not realize it, but he was opening his heart to the Lord then and there. The Lord, of course, understood; and as Harry found out later, all the young people did too. The ice was now broken.

A few months later at the annual meeting when new officers were elected, Harry was chosen devotional leader. The most surprised person was Harry. He refused the position on the ground that someone else had more talent and experience than he. That was true, but his pastor said, "Harry, how are you ever going to find out if you have a talent,

and how are you ever going to get any experience, if you do nothing? There is only one way to find out, and that is by doing. Remember, 'I can do all things through Christ which strengtheneth me.'"

Harry had no argument against that. He accepted the responsibility and said he would try. And try he did. What's more, Harry has been leading the Sunday evening meetings with marked success. He hardly knows himself what it is that brings out the young people each Sunday night, for he says they come whether or not there is a special program. Of course he admits they get many more visitors when they put on something special and really advertise the program. Periodically, they plan such a program in order to get more young people into their fellowship. Harry says that idea really works.

Now if you want to know why Harry is able to bring out the young people Sunday after Sunday, you ought to ask Harry's pastor, because he knows Harry and knows his methods. His pastor would never tell you in Harry's presence, but if you asked him privately he would tell

A Cleansed Way

Max I. Reich

YOUNG people often look anxiously into the future and cry, How can I *make* my way? Yet there is something more important than this: "Wherewithal shall a young man *cleanse* his way?" (Ps. 119:9).

Purity is more than honor or wealth; goodness is more than greatness. How hard it is for an old man to cleanse his way!

How cleanse your way in youth? "By taking heed thereto." You must look after it. There is no "thereto" in the Hebrew, and so it means taking heed unto thyself.

"According to thy word." Conscience is not enough. It needs to adjust itself to a divine standard, and God has given this to us in His Holy Word. The secret of a cleansed way and a holy walk is found in the Bible, and in the Bible alone. We must not neglect it.

A FOURFOLD SECRET



THREE thousand years ago, King David wrote an inspired series of precepts in Psalm 37:3-7, which crystallize into four brief phrases the secret of a life which pleases God, satisfies the heart and experiences peace and joy in the fulfillment of the divine program.

"Trust in the Lord." This is the necessary place of beginning. When we trust in the Lord, we believe in Him. It means receiving Him as personal Saviour from sin (John 1:12). No one ever became a child of God in any other way than through personal trust.

"Delight thyself in the Lord." Inseparably attached to these words is the promise, "And he shall give thee the desires of thine heart." Too wonderful to be true? But it is true, as countless thousands have testified. Delighting in Him is living to please Him. When we do so, we have what the whole world is vainly

searching for. When we honor Him, he honors us (I Sam. 2:30), and He honors His word to us.

"Commit thy way unto the Lord." As young people, we may be uncertain about what we should do with our lives. By committing ourselves unto the Lord in subjection to His Word, we may be sure He will guide our steps into the path He has chosen for us (Prov. 3:5, 6). "The steps of a good man are ordered by the Lord" (Ps. 37:23). It is a remarkable fact that the same Hebrew term translated "ordered" here is also rendered "ordained," in Psalm 8:3, "the moon and the stars, which thou hast ordained." That is, the same infinite wisdom and power which has chosen a fixed path for the moon and the stars has selected a pathway for each believer, and God has revealed that He wants His children to know that pathway and walk in it.

"Rest in the Lord." We need this climax to the four admonitions today, for we live in a restless generation. Our Lord gives us rest as to our salvation, when we come to Him (Matt. 11:28), but He also promises that we shall find rest to our souls, as we learn of Him (v. 29). We ought to be at perfect rest in our service, whatever form it takes.

Perhaps you have not been conforming your life to this God-given set of standards. If you haven't, there are wonderful things in store for you, more wonderful than you have ever imagined. God made you for Himself. You will never have your innermost longings satisfied until you turn yourself over to Him.

He Purchased a Pardon

A. B. S.

ALFRED B. SMITH

He pur-chased a par-don for me, for me, He pur-chased a
par-don for me; for me; When He died on the tree He was
dy-ing for me, And He pur-chased a par-don for me. for me.

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May, 1946

YOUTH in the NEWS

The blessing of God continues to rest upon the work among college students carried on by the Inter-Varsity Fellowship. From Rice College, Houston, Tex., comes word that twenty-five young people have recently received the Saviour into their hearts as the result of the ministry of the local chapter of the Fellowship.

Young people in America who take little advantage of wonderful educational facilities at their doorsteps will find something to think about in the story of Stephen Sitole, now a student at Moody Bible Institute. This young native of Melsetter, Southern Rhodesia, was seven years on the way to school in Chicago. When he left his home, he first walked two thousand miles through African jungles to Capetown; then worked almost six years to secure the needed funds, and finally secured passage on a freighter, which was nearly two months en route to the United States via West Africa and Canada.

When you wonder about the "juvenile problem," just remember that each month the boys and girls of the United States are reading 9,260,000 cheap adventure magazines, nearly 3,000,000 "true confessions" or filthy sex stories, 3,250,000 detective stories which reveal every possible aspect of how to commit crimes and get away with them, and more than 10,500,000 movie magazines filled with "sex-appeal" pictures. "Out of the heart are the issues of life," so how expect clean living when the heart is fed on such filth?—*The Western Recorder*.

Most of the comments about comics in our country have been adverse, but Professor W. D. Sones, of the University of Pittsburgh School of Education, approves them as possessing high educational value. He has begun to use picture strips in the classroom, on the theory that the popularity of comic strips proves they meet a basic need. Subjects suggested as especially well adapted to the new technique are history, geography and ethics.

While the World Youth Conference in London was defeating a proposal to commend the use of public tax money to aid parochial schools, the Supreme Court of New Jersey was approving the use of busses provided by state funds for the transporting of children to parochial and private schools. Editorial comment generally condemns this court action as a violation of the constitutional provision for the separation of Church and State. Chief beneficiary of the new policy is the Roman Catholic Church, which has 11,035 educational institutions in the United States, including 210 colleges and universities, and thousands of grade and high schools.

All are dead to God who are not alive in Christ

For the Confirmation of the Faith

[Continued from page 585]

and while tolerance is the principle in religious matters, the laws are to recognize that the existence of that system of faith, and our institutions are to be based upon that assumption. The prevalence of a sound morality among the people is essential to the preservation of their liberties and the permanence of their institutions, and to the success and prosperity of government, and the morality which is to be fostered and encouraged by the state is Christian morality, and not such as might exist in the supposititious 'statute of nature' or in a pagan country. The law does not cover the whole field of morality. Much that lies within the moral sphere does not lie within the jural sphere. But that which does lie within the jural sphere, and which is enforced by positive law, is Christian morality."

If this article should come to the attention of any men or women who are responsible for leading Christian groups in colleges or universities, the author would suggest that a most interesting

series of discussions could be planned for the weekly program of such a group, in this field of the influence of the Bible on English law and on early American institutions; that is, on our schools, on the laws of the thirteen colonies, on early educational literature, on the debates in the early years of Congress, etc.

The Young People Decide

[Continued from page 584]

When we considered what such a program would do for them and their church, these young people felt that it would make definite service a present reality rather than a future dream. They would be witnessing for Christ *now*. They would be utilizing in definite field work the knowledge and skills they would be gaining in their young people's meetings. They further noted that the program of missionary endeavor would require that they find a number of new leaders immediately. And all of this would vitalize the whole church program. They also discovered that this would make the Sunday evening program a *means* to an end, rather than an *end* in itself.

One more question we discussed at our conference that evening: How can we

do it? Briefly, we set down certain principles. We decided that we must want to do this work for Christ's sake, we must have a holy enthusiasm for the work; we must want to be better Christians ourselves, be willing to pay the price; and we must be willing to shoulder our share of the responsibilities.

Scripture Enigma

1. A physician beloved by the apostle Paul.
2. A name which means "prince with God."
3. A symbol of Christ found in John 15.
4. A place of twelve wells and seventy palm trees.
5. A city where a jailer was converted.
6. A prophet who saw wheels within wheels.
7. Simon Peter's brother.
8. The first child born on the earth.
9. The man who was carried to heaven by a whirlwind.
10. The first human being to die.
11. Ruth's second husband.
12. The priestly tribe in Israel.
13. The last letter of the last promise in the Bible.

The initial letters of the correct answers form a precept which would cause wars to cease if it were universally obeyed.

Answers to Scripture Enigma:

Key: Live peaceably, (Rom. 12:18).

1. Luke (Col. 4:14).
2. Israel (Gen. 32:28).
3. Vine (John 15:5).
4. Elim (Exod. 15:27).
5. Philippi (Acts 16:12, 34).
6. Ezekiel (Ezek. 1:3, 16).
7. Andrew (John 1:40).
8. Cain (Gen. 4:1).
9. Elijah (II Kings 2:11).
10. Abel (Gen. 4:8).
11. Boaz (Ruth 4:9, 10).
12. Levi (Deut. 33:8-10).
13. Y (quickly) (Rev. 22:20).

Bible Enigma

Four heads have I, but body none;
Without a single leg, I run.
In bliss supreme my lot was cast,
'Mid joys that could not be surpassed.
Yet these delights I did forsake,
And far away my course I take;
Whether I wander far or nigh,
Still ever in my bed I lie.

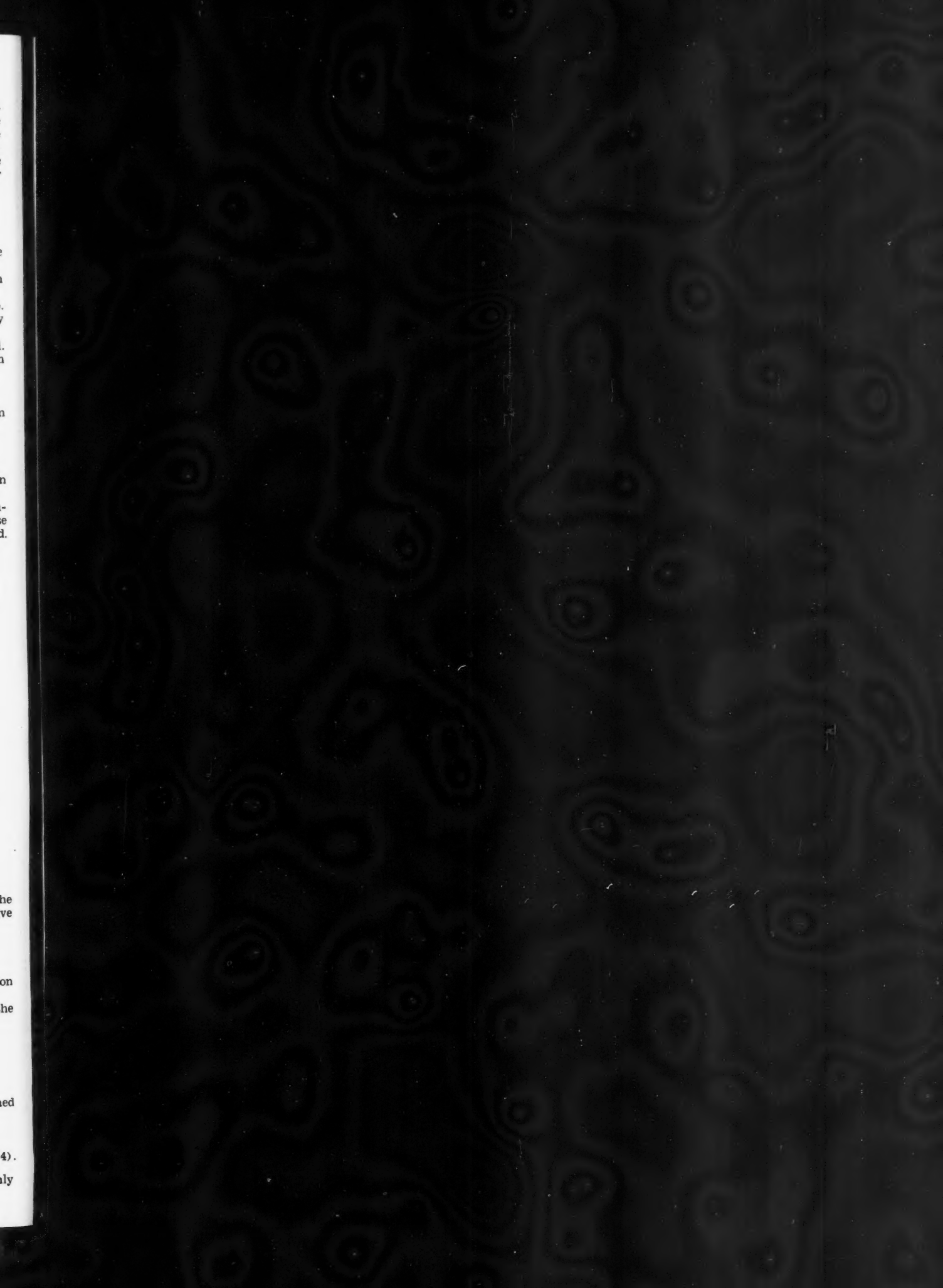
(Don't look now, but you can find the answer in Genesis 2:10 after you give up.)

Bible Firsts

1. Who was the first child born on earth?
 2. Who is the first shepherd of the Bible?
 3. What was the first city called?
 4. Who was the first polygamist?
 5. Who was the first musician?
 6. Who was the first blacksmith?
 7. Who was the first vagabond?
 8. Who was the first woman mentioned after Eve?
 9. Who was the first tent dweller?
 10. Who was the first farmer?
- (The answers all appear in Genesis 4).

Youth is the time for activity, for wholesome, well-rounded, balanced living. Christian young people need not turn to the world for satisfaction, but can know fullness of life in finding God's will to be good and acceptable and perfect. Acme Photo





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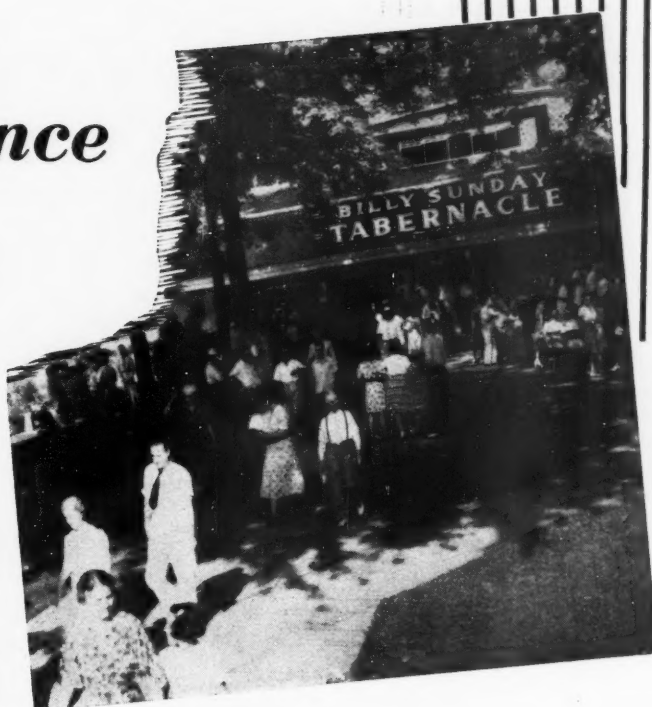
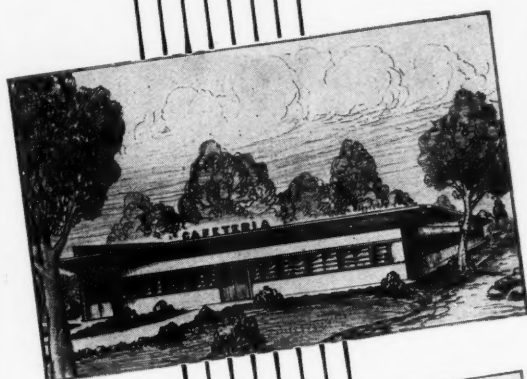
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